THE

CHRISTIAN OBSERVER.

No. 93.] *SEPTEMBER*, 1809. [No. 9. Vol. VIII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

WHEN I first published my Dissertation on the 1260 Years, the impression on my own mind was this: that I was right in the great outline of my interpretation, though I might probably be wrong in various minor points. The attacks of several of your correspondents have served to convince me, that my opinion was well founded. In the different editions which I have subsequently published, I have found no occasion to give up what may properly be called my *scheme* of exposition, though I have corrected several smaller matters in which I have seen reason to believe that I was mistaken. Such being the state of the case, I cannot help thinking that I have a right to expect from any person who attacks me, that he should make his references to the *last* edition. At least, this would save both his readers and myself, not to say *him*self likewise, some degree of trouble. An anonymous writer has lately published a pamphlet*, in which he controverts certain positions, all of which, no doubt, appear in the first edition of my work. He has done me the favour to send it to me, and I am much gratified by the spirit in which it is written; but it would not altogether have appeared in its present shape, had the author referred to my last edition, instead of my first, as he professes uniformly to do.

His objections he arranges under five heads.

1. He maintains, that the seventh trumpet has not yet sounded, because the second woe is not yet past: and he maintains that the second woe is not yet past, because the Ottoman empire is not yet overthrown. (p. 3.)

I see not what right he has to make any such assertion. The first woe terminated at the close of the five months, when the Saracenic government was *established* at Bagdad, and consequently long before that government was *overthrown*. On what principle, then, are we bound to conclude, that the Turkish empire must be *overthrown* before the second woe can terminate? Certainly upon no *analogical* principle. In both cases, the existence of an empire *as a peculiar woe to Christendom* is spoken of, not the *simple* existence of an empire. The *empire* therefore in either case may subsist, when it has ceased to be *a woe*: in other words, both the first and second woes may expire before the overthrow of the Saracenic and Turkish empires. We know, Anonymous himself being judge, that the first woe expired before the overthrow of the Saracenic empire: whence it is plain, that we are no way *bound* to suppose, that the overthrow of the Turkish empire *must* mark the expiration of the second woe. Abstractedly speaking, it either may, or may not: but the only specific badge that I can find of the expiration of the second woe, is the earthquake which throws down the tenth part of the city. Now, with respect to the Turkish empire, though it be

* Remarks on some parts of Mr. Faber's Dissertation on the Prophecies relative to the 1260 Years.

still in *existence*, it has plainly ceased to be *a woe* to Christendom, over which it has just as little influence as the Cherokees in the back settlements of America: therefore the second woe *must* be past. *Being* past, the question is, whether about the time that Turkey was peculiarly crippled (it had long before been *verging* to decrepitude) any event occurred, which will correspond with the overthrow of a tenth part of the Roman city by an earthquake. I certainly think there did; and discover it in the period of time that elapsed between the years 1789 and 1792: *Anonymous* denies that any event has occurred, which accurately corresponds with the prophecy of the earthquake.

2. The denial is made, not on the score of a *general* want of resemblance between the earthquake and the French revolution, but on the supposed want of one *particular* point of resemblance. The earthquake overthrows a tenth part of the great city, and slays 7000 names of men; upon which "the remnant were affrighted, and gave glory to the God of heaven." Now, according to my interpretation, Anonymous thinks, that *the remnant* must mean the remaining inhabitants of France: and thence asks, "Did this happen in France? Did those left in the country in the year 1792 give glory to God?" This certainly not having been the case, he concludes that my application of the prophecy must be erroneous, as failing in a material point. (p. 9.)

I must have expressed myself with great want of clearness, or Anonymous could not have so completely misunderstood me. Had his objection been started earlier, I would have endeavoured to correct this defect. By *the remnant* I never understood, nor ever thought of understanding, *the remaining inhabitants of France*. According to the prophecy, an earthquake overthrows the tenth part of the city, and slays (plainly *in* that tenth part) 7000 names of men: upon which the remnant, that is to say, not the remaining inhabitants of *the tenth part*, but a certain remnant, evidently different in principle from their neighbours, scattered through *the other parts* of the great city, are affrighted, and give glory to God. By this *remnant* I understand men of *protestant principles*, who, however terrified with the atheistical revolution, nevertheless glorified God, because they viewed it as a tremendous instrument of retribution for the corruptions of popery. Alarmists they still were, because they justly dreaded the contagion of such a pest: yet they could not help remarking, that the cup of vengeance, agreeably to the sagacious conjecture of Sir Isaac Newton, was now beginning to be poured out upon the heads of notorious persecutors by the hand of infidelity. Among *the remnant* we may probably include many in our own country: for this kingdom, though it has now happily come out from the communion of the mystic harlot, once formed a street of the great city, and, *geographically* speaking, is still within its limits. The passage, in which the remnant give glory to God for the earthquake, I take to be nearly parallel to Rev. xviii. 20. Thus, however unfortunately I may have expressed myself, I do not find that my interpretation is at all affected by the objection of Anonymous, which wholly rests upon the assumption, that *the remnant* must mean *the remaining inhabitants of the tenth part*.

Seven titles of nobility were undoubtedly abolished by the French revolution. My remark on the title *prince*, which Anonymous does not perfectly comprehend, went merely to shew, that, though it was not a title of nobility in England, it was in France.

Why the application of the prophecy to the French nation would have been forced, even independent of the objection respecting the remnant, Anonymous does not state, though he professes it to be his opinion: consequently, he puts it out of my power to answer him. Yet, if I understand him aright, he allows

that the prophecy might be so applied, were it not for that single objection (p. 9). I wish he had expressed himself with more precision.

3. From the earthquake Anonymous proceeds to object to my interpretation of the witnesses. Here I readily allow that some of his objections are valid; but, had he referred to the last edition of my work instead of the first, he would have found them obviated by a somewhat different mode of explaining the prophecy. (p. 13.)

He thinks that *slaying the witnesses* must mean *the general suppression of pure Christianity*; yet he is compelled to allow that this must take place in one particular street of the great city. Hence he conjectures, that they will hereafter be gathered together into one kingdom, and there slain; and this kingdom he conceives to be England. Such an opinion seems to me utterly irreconcileable with the prophecy. Since the witnesses are plainly slain and lie unburied only in *one* street, the presumption is, that their death is *particular*, and not *general*. But, however this may be, I see not how they can possibly be slain and lie unburied in *England*. The scene of their slaughter is not merely *a* street, but *the principal* street, *the broad* street, or *the forum*, of the great city. This description does in no wise answer to *England*, even allowing it to be still a street of the city, which I confess it to be *geographically*, though it is not *spiritually*. By *the forum* of the city, I still think, that Germany alone can be intended, as I state at large in my last edition. Whether I be right or not in my opinion, that France, at the time of the revolution, was the only remaining *primary* horn, my application of the prophecy is not at all affected by it, because, at any rate, France was *one* of the ten primary horns, and therefore a tenth part of the city. I think, however, that I *am* right in my opinion. I never asserted, as Anonymous maintains, that Germany was existing as an *original* horn in the year 1547. Whatever be the subsequent number and variations of the horns, they are still, as Sir Isaac Newton well observes, spoken of as *ten* from their original number. The Saxon horn fell at the time of the Norman conquest: the Visigothic horn of Spain, when all Spain was conquered by the Saracens except a small corner on its northern coast. I still think, that an event, which takes place in the last quarter of a period, may be fairly said to occur when that period is drawing to its close: hence I still think, that the objection to my *date* of the slaughter of the witnesses has no great weight. I can find no intimation in the prophecy, that this was to be the last persecution, merely because it is said that the witnesses who lay dead in the forum of the great city ascended thence to heaven. In short, I see no reason to give up my opinion.

4. It may be proved almost to mathematical demonstration, that the seven vials are included within the seventh trumpet. (p. 23.) For this I refer Anonymous to two papers in the Christian Observer for 1808, p. 481—488, and p. 688—691. These apparently he has never seen; at least he takes not the slightest notice of the arguments contained in them.

5. I have discussed the character of Antichrist more at large in my last edition, to which I beg to refer Anonymous. (p. 30.) I cannot discover what definite tendency his arguments have. As far as I am able to judge, the *latter days* and *the last days* are never confounded. I know perfectly well, and observed it in my work, that some of the antichristian sins prevailed in the apostolic age. But what then? How does that do away the prophecy, that there should be a remarkable developement of them in *the last days*? The same observation applies to the revelation of Antichrist. I never supposed, that John in his Epistle told us either the exact year

of his appearance, or that he would appear at the sounding of the seventh trumpet. These particulars I collected from a comparison of the Apocalypse with recent events. When I consider what the two first woes were, and what the tremendous effects of the French revolution have been; when I moreover consider the exact accordance of the French revolution with the prophecy of the earthquake; I cannot believe that the Saracens and Turks would be so peculiarly noticed, and the baleful effects of the French revolution be left wholly unnoticed; I cannot believe that the commencement of the third woe is yet future; I am persuaded that the seventh trumpet has already begun to sound.

I shall conclude with a few remarks on the opinions of Anonymous. He thinks, with myself, that the series of vials has commenced; but believes, with Mr. Mede, that the seventh trumpet synchronizes with the seventh vial, and therefore has not yet begun to sound. I, on the contrary, until Anonymous has answered the arguments to which I refer him, shall consider it as proved, that the seventh trumpet contains all the seven vials. Whence it will follow, since the series of the vials has commenced, that the seventh trumpet has begun to sound; and, since the seventh trumpet has begun to sound, that the earthquake, and therefore the prior war of the witnesses, are *past* events. In fact, according to the arrangement of Anonymous, the slaughter and resurrection of the witnesses must take place between the fifth and sixth vials. For he makes the second woe to terminate with the overthrow of the Ottoman empire: and the overthrow of the Ottoman empire is produced by the effusion of the sixth vial: therefore the earthquake, and the war of the witnesses, occurring as they do at once *before* the expiration of the second woe, and *in* one apocalyptic hour or season, must occur under the fifth vial, according to Anonymous. Now, if this be true, is it not very extraordinary that not the least mention should be there made of those remarkable occurrences? So again: if the second woe expires with the overthrow of the Turkish empire, as Anonymous maintains, then the war of the witnesses and the earthquake, *preceding* as they do its expiration, must *precede* the fall of the Turkish empire. This being the case, whenever the Turkish empire falls, we shall then be sure, Anonymous himself being judge, that the war of the witnesses and the earthquake are past. How soon it may fall, it is impossible to say, but its overthrow does not appear to be very remote. Whenever it occurs, it will effectually decide the matter between Anonymous and myself. In comprehending the seventh vial *within* the 1260 years, Anonymous runs counter to every expositor that I have yet met with. Unless I be quite mistaken in my idea of *the time of the end*, the wilful king, or the beast under his last head, will not be destroyed until *after* the 1260 years shall have expired. As soon as they have expired, the judgments, described under the seventh vial, and in Dan. xi. 40—45. xii. 1., will go forth against him. But the mystery of God, or the mystery of the 1260 years, is *finished* at the first effusion of the seventh vial. *The time of the end* does not commence *until* the expiration of the 1260 years, as I have fully shewn: but the wilful king, or the beast under his last head, is destroyed *during* the time of the end: he is also destroyed *under* the seventh vial: therefore the seventh vial synchronizes with the time of the end; and consequently is not included *within* the 1260 years, but *succeeds* them. In what manner my arrangement produces *two* last woes, I cannot conceive. It would indeed produce them, if my statement *really* were what Anonymous *represents* it to be: but he will no where find me saying, what of course I never supposed to be the case, that the last woe ceases at the end of the 1260 years. (p. 41, 42.)

Anonymous will readily perceive,

that the stress of the question rests upon the arrangement of the vials. Let him confute the arguments by which I prove them to be all included under the seventh trumpet, and to which I have referred him in the Christian Observer, and I will acknowledge myself to be vanquished. If I be right, and if the series of the vials have commenced, then the seventh trumpet must have begun to sound, and the war of the witnesses must be past. If I be wrong, and if the series of the vials have not commenced, then, nevertheless, the sounding of the seventh trumpet may be future, and consequently the war of the witnesses may be future likewise.

August 1, 1809. G. S. FABER.

To the Editor of the Christian Observer.

I PERCEIVE that a correspondent, in your number for July last, has revived the discussion respecting the reference made by St. Matthew (ii. 23) to the prophetic writings, in speaking of our Saviour—"He shall be called a Nazarene." The explanation of this passage given by Bishop Chandler in his Defence of Christianity, appears to me so likely to be satisfactory to your readers, that I beg leave to send it for insertion in your miscellany: and I do this the rather, because the principle which the Bishop lays down applies not only to the text in question, but to many others; it throws much light on the nature of the prophetical writings, and on the style of writing and interpretation which was anciently in vogue, however contrary it may be to modern ideas.

But as I have taken up my pen, allow me, Mr. Editor, to say a few words on the unfairness of determining truth by the readiness with which a reply can be given to captious questions. It is an old and true proverb, That a fool may ask questions which a wise man cannot answer. It requires little wit, and less knowledge, to propose inquiries which cannot be solved but by a long and tedious argumentation, and possibly cannot be answered at all satisfactorily. The questionist may have, in this case, greatly the advantage in the eyes of superficial reasoners and hasty judges. His inquiry is precise, short, and apparently simple: the answer may be necessarily involved, long, and probably obscure. There may be an appearance of wit and talent on the side of the inquirer, who has nothing to do but to lie in wait again to interpose a knotty question, and to enjoy his triumph; while his opponent is labouring in the tedious task of explaining, defining, distinguishing, and unravelling perplexities. Truth thus appears under great disadvantages, and the worse may seem the better cause. How easy, for instance, would it be to propose objections against the goodness of God, by questions respecting the origin of evil, which the wisest man could not answer satisfactorily, and which could only be replied to at all in a very circuitous way. Yet no truth is more certain than that of the goodness of the Deity.

It is of the more importance to be well aware of the just degree of weight which ought to be given to questions of difficult solution, and to be convinced that the difficulty of replying to them detracts little either from the talents of the respondent, or the truth of his system; because it has been chiefly by perplexing their opponents by cavils, that the modern French disciples of infidelity have prevailed. Voltaire and the pupils of his school knew mankind too well, especially the part which they hoped to captivate, to think of convincing them by long and laboured disquisitions. They succeeded by a sneer, a ludicrous representation, a witty remark: they perplexed by a question, to the solution of which they knew the bystanders would not have patience to attend. Hence, probably, for one infidel made by the metaphysical disquisitions of Hume, a thousand have been made by the French phi-

losophers. To puzzle an opponent, is more entertaining to the multitude than to investigate truth; and to silence your adversary, is easier than to answer his arguments.

The above remarks are by no means intended to repress the spirit of just and fair inquiry. Let the minutest examination be made of every thing which is proposed to us as truth; but let us first be thoroughly acquainted with the kind of evidence which may be expected; let us not be staggered because there are difficulties, for some difficulties there always are on both sides of a question; let us not expect too ready nor too clear a solution of such difficulties; let us bear in mind, that, from the nature of the human mind, and the constitution of the world, truth, like virtue, may not always be seen in her own proper form; and that the road to truth, like that to virtue, is often steep, rough, and difficult of access.

With respect to the particular question which has occasioned these remarks, it should be observed, that it stands at this day on a very different footing from that on which it stood in the days of St. Matthew. The question now is, Where, in the Old Testament, do we find such a prophecy as that which St. Matthew quotes? The question then would have been, Is the quotation a fair one? for it cannot be doubted that the passage to which the reference was made was sufficiently understood. St. Matthew must have been a fool, as well as an impostor, to refer to passages which did not exist, and to point out the means of his own conviction. The Jews had the Scriptures in their hands, and they would have only had to open the book to detect his imposture. There can, therefore, be no doubt but that there was some passage sufficiently known at the time, to which the reference was made, and which either directly, or according to a mode of interpretation then familiar, appeared at least to justify the apostle's quotation, however the justice of his application might be questioned. If, therefore, there were not a single passage now to be found to which we could suppose the apostle to refer, still his credit and that of his doctrine would not in the least be shaken. Allow him only to be possessed of common sense, and you must allow that there was some prophecy extant, which, at least according to the popular mode of interpretation, might well bear the construction put upon it by the apostle. I am, sir, &c.

N. D.

"A quotation," observes the Bishop, "occurs in St. Matthew (ii. 23), where the Evangelist, relating that Christ came and dwelt in a city called Nazareth, subjoins, *that it might be fulfilled which was spoken by the prophets, he shall be called a* Nazarene. To which it is objected, 'That that can't be fulfilled which was never predicted; there is no such text in the Old Testament, and therefore the writer was deceived himself, or hoped to deceive his readers with a false citation.'

"Now if I should reply, with many learned men, as well ancient as modern, that such a text was formerly in the prophetical writings, but since St. Matthew's days is slipt out of the copy that hath been followed by the western Jews, it would not be reasonable to deny it; since some books, that we see quoted in Scripture, and some passages, quoted out of books still extant, are not now to be found: and it is moreover highly improbable, that a grave historian, writing the actions of Christ's life, and the design of his holy religion, for public cognizance, should in the entrance upon his history assert a falsity, which an adversary could as easily, as he was watchful, disprove; the event to be supported by the prediction, being not of that consequence as that the Evangelist should venture his own credit, and the honour of his religion, upon the discovery: especially since in his other quotations from

the Old Testament, which are many, he is found faithful.

"But out of regard to truth, I will not dissemble the difficulty that hinders me from resting on this answer. Had this quotation been in so many words in the prophets, about our Saviour's age, it must have been vulgarly known to the Jews, and interpreted of the Messias, as other remarkable predictions concerning him were. But so far from that, neither the Jewish doctors, nor the people, with whom the true traditions often remained, did expect the Messias from thence. 'Can any good' (which seems to be a description of the Christ from Jer. xxxiii. 14, 15) 'come out of Nazareth?' was Nathaniel's question to Philip, who told him they had found the Messias there. 'Search and see,' said the Pharisees at another time when the people thronged after Christ, 'for out of Galilee arises not the prophet,' viz. expected to come. They would not have said thus, had the Scripture plainly declared, that he should be called, i. e. be, a Nazarene.

"But what was not plainly declared there, might be obscurely intimated, or hid in an equivocal word or expression, till explained by the event, and then appear to be so naturally and certainly the sense of the place, as to leave little doubt that this event was intended by the Spirit of prophecy.

"This is the common answer, and I think the true one, though it hath not been so sufficiently maintained out of the Scripture as it might. And I the rather incline to it, because of Jerom's remark, that *the learned* of the Hebrews, i. e. those of the sect of the Nazarenes, according to father Simon, that read the Old and New Testament in Hebrew, conceived St. Matthew's quotation was taken from the prophet Esay.

"By their account, St. Matthew had the word Netzar in his thoughts, whereby Esay, prophesying of, describes the Messias. 'And there shall come a rod out of Jesse,' saith Esay, 'and a branch [נצר Netsar or Nezar] shall grow out of his roots, and the Spirit of the Lord shall rest upon him,' &c. Were any learned Jew asked, of whom did the prophet here speak, he would reply, without balancing, of the Messias, who is the subject of this whole chapter. Their Targum so explains it, as doth Jonathan's Targum on Deut. xxiv. 1. Their Talmud, their ancient homilists, and most of their modern commentators agree with them, that the Netsar or Branch, in Esay, stands for the Messias.

"Names, we know, were given, to imply the country, the descent, the qualities, or actions of those on whom they were imposed. They frequently signify, that a person shall be, or do, what is imported in his name.

"What then doth the word Netsar signify, in the Hebrew tongue? It signifies first *appellatively*, a branch, flower, or bud: and from thence it passed by translation into the proper name of a place, which was so denominated from its fruitfulness, as much as to say, the garden, the flower of Galilee.

"In Hebrew the town was called Netsar; in Syria, Nazareth; the Syrians commonly augmenting the Hebrew termination, and softening the letters *ts* into z, in the pronunciation, though they write both ways, and particularly Nazareth, with a *ts*. And a corrupt Syriac was the language spoken by the Jews in St. Matthew's time.

"The usual word in the prophets for the Messias, and almost appropriated to him, was צמח *Zemach*, which signifies a branch; and was used by them, as *Nezar* here, both appellatively and properly. But Esay in this place, puts the word *Zemach* for *Netsar*, guided, as it seems, by the Spirit of God, to foretell therein the country where this bud of David should be nourished: to insinuate that the Messias should be a *Netsar*, on a twofold account, as he should grow out of the stock

of David, and be educated in the flower of Judea, in Nazareth.

"Among the Jews, such a way of writing did prevail. They wrapped up their meaning in riddles; or hinted it by words of like sound, but different signification; and sometimes implied two or three events, in the change of a single letter of the same organ, or transposition of one or more letters.

"This may seem strange to us, and will give modern wits a contemptible idea of former times. But it is nevertheless ancient, and hath been thought by other nations a beautiful and skilful way of writing. The modes of expressing one's thoughts have not been the same in all countries, nor in all ages of the same country. What mode soever answered best the end of speaking and writing at the time (reading and writing were known to few) was certainly the best to them. However, being received into fashion, in the age of the prophets, they are not to be slighted for conforming to it. God himself is pleased to accommodate himself to the conception and language of men. And if this was the language of other prophets, why not of Esay in this place, to which the notion of a Nazarene is well suited, that St. Matthew grounds upon the word *Nezar*, in the text."

This proposition the Bishop supports by several satisfactory instances, one only of which will it be necessary to transcribe, by way of example, on this occasion.

"My second instance I take from Daniel. During Belshazzar's impious feast, a hand-writing was seen upon the wall, in these words, *mene, Tekel, upharsin*. Daniel was called to tell the meaning; and this is his interpretation of the last word, *upharsin*, thy kingdom is *divided*, and given to the Persians. The Hebrew word [פרס] *Peres*, as an appellative, signifies to divide or break, and it is also the proper name of the people or country of Persia. And a word, of this double signification, is here used, to foretell the breaking, or division, of the Babylonian empire, and that the Persians should be principal instruments in the doing of it.

"Now where is the difference between Daniel's interpretation of the hand-writing, and St. Matthew's interpretation of this passage in Esay? Esay speaks of the Messias by the name of *Netsar*, which signifies a *branch* or *flower*, and also a *town*, or an *inhabitant of a town*, of the same name. Why might he not intend the Messias should be a *Netsar* in both senses, as well as *upharsin* be interpreted of a *division*, and of the Persian nation that should effect it? Esaiah doth not interpret it so himself! Nor doth he say the contrary: he doth not tell us, in what sense he used the word *Netser*. If the word be capable of the sense St. Matthew put upon it, Esay might intend that sense, for aught any one can say to the contrary.

"For it is of no weight, what the Jews have said, that were a Nazarene intended, it should be writ *Netsri* or *Notsri*. They well know, that the Scripture is not always accurate in the names of nations, tribes, and people: and least of all, where an allusion would be spoiled, by a grammatical exactness. Proper names are often put in the Hebrew for Patronymicks; and the name of the father, for the whole race descended from him. Derivatives and primitives are expressed by the same word. The ten tribes are called Jacob or Israel, not Jacobi or Israeli: and the two tribes Juda, not Jehudi. Ephraim is the name of the tribe, as well as the ancestor. So Moab, Ammon, Edom, Esau, Amalek, comprize all the families and people that sprung from men of that name.

"Of what hath been said, this is the sum. Esay, prophesying of the Messias, describes him in the word *Netsar*. That word denotes the town Nazareth, or one that dwelt therein, as well as a branch. St. Matthew saith, it was foretold in that text,

that Christ should be a Nazarene, as it was fulfilled in the Lord Jesus. It is allowed the word will bear such an interpretation: and that the like allusions, in the prophets, render this interpretation of the place very probable. The Jewish doctors, when they interpret things darkly hinted at in a prophecy, are wont to say, *that it may be fulfilled.* St. Matthew uses the like form of speaking, in quoting a prophet, for saying Christ should be a Nazarene. It lies on them that contradict it, to prove (which is proving a negative) that Esay did not, and could not mean any such thing, as the Evangelist affixes to his words.

"If this explication doth not satisfy men that judge of past ages and nations by their own, they have wherewithal to content them in another, that hath the countenance of great names. Nazarene was a title given to Jesus in reproach. St. Matthew takes the occasion to improve even that contemptible name into an argument in favour of Jesus's being the Messias. Nazareth was a mean town, inhabited by fishermen and mechanics of the lowest form, made up of ignorant Jews, and a mixture of Gentiles.

"In this place Jesus spent a great part of his life, and, on that score, might fairly be called a Nazarene. But the Jews, in calling him Jesus of Nazareth, the prophet of Nazareth, the Nazarene, added, to that of his country, the idea of scorn and contempt. What that poor despicable fellow, that man of nothing, he our Messias! 'Can any good,' any great and enterprizing person, any thing suitable to the character of Christ, 'come out of Nazareth?' Pilate wrote his inscription, 'Jesus of Nazareth, the king of the Jews,' with design to have it read in this light. He joins together two contradictory titles, in his opinion, that of Nazareth, and that of a king, in order to expose the Jewish hope, and the Christian belief.

"But the Evangelist prepares his readers against prejudices, from this appellation. Though the Jews call him Nazarene in derision, we are not ashamed of that name. What do they mean by that, but an afflicted, suffering, despised man? And so the Messias is foretold to be, not in one, but all the prophets. Let not this name then be a stumbling-block in your way. While they reproach him, as a Nazarene, they actually fulfil the prophecies, that describe him as such, and are proving Jesus to be the Messias. Thus 'he' (Jesus) 'came and dwelt in a city called Nazareth,' by the disposition of Providence, that he might be reproached by his adversaries, as a Nazarene, and so the things in the Scripture concerning his shame, and scorn, and contradiction from sinners, might find a completion."

FAMILY SERMONS. No. IX.

Luke vii. 40—43. — *And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor who had two debtors; the one owed five hundred pence, the other fifty: and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.*

We are told, in the chapter from which the above parable is taken, that "Christ was sitting at meat in the house of Simon, a pharisee. And, behold, a woman, which was a sinner, brought an alabaster box of ointment, and stood at his feet, behind him, weeping, and began to wash his feet with tears, and wipe them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the pharisee which had bidden her saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what

manner of woman this is that toucheth him; for she is a sinner." Jesus, answering, addressed him in the words of the text; and then goes on to apply the parable. "He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Therefore I say unto thee, her sins, which are many, are forgiven; for she loved much."

By the creditor in this parable, or the person who had two debtors, is meant God; to whom we, and all the world, owe every thing. By the debtor who owed five hundred pence, is meant the gross sinner, who, like the woman mentioned above, turns to God, with true sorrow for sin, and true love of her Redeemer. By the debtor who owed fifty pence, is meant the man who either has avoided gross sin, or fancies he has done so, and who, like Simon in the history, feels no want of Christ, and therefore no love for him. Having thus explained the words of the parable, I go on to make a few observations upon it.

I. And first I would observe, that sin is here placed before you as a *debt* to God; and it is so called very frequently in the Bible. In one account of the Lord's Prayer, we are taught to say "Forgive us our debts;" in another, "Forgive us our trespasses." God, in one place, is described as a king going into a far country, and putting money into his people's hands, which they are to restore to him with interest at his return. The things, then, in which we are debtors to God, are those things which God demands, or has a right to demand, from us. And what has he not a right to demand? Did he not make us? Is not our life now in his hands? Could we continue to prosper a moment, or even to breathe, without him? We owe him fear, reverence, faith, love, obedience. And we incur a debt to God, whenever we have done what he has forbidden us to do, or have left undone what he has required to be done. We owe him for his worship neglected, for his justice insulted, for his love abused. "We are debtors," says St. Paul, "to do the whole law;" and whenever we break or neglect it, we incur a debt. Our debts are as many as the minutes we have lived, as the words we have spoken, as the thoughts which have passed through our minds.

II. But this is not the worst of our case: for I have to observe, in the second place, that the debtors are described, in the parable, as wholly unable to pay their debts. "They had nothing to pay." Numerous passages in the Bible confirm this statement. Indeed, how can those discharge their debts to God, of whom it is said, that in them "dwelleth no good thing; that there is none righteous, no not one?" Do you say that you will discharge them by turning to God? Jesus Christ answers, "No man can come unto me, except the Father draw him." Do you say that you will pay him by a future life of faith and goodness? But these and every Christian grace are the work of God, the fruits of his Holy Spirit. So that you must either remain unable to pay God, or you must pay him with his own gifts. In other words, he must frankly forgive you.

The whole of religion—the mercy of God, and the unworthiness of man;—his endless bounties, our hopes, our duties, our condition, are all brought before us in that one short sentence; "By grace are ye saved, through faith;" and that faith "not of yourselves, it is the gift of God." It was the grace, or undeserved favour, of God, which first sent Christ into the world. It is the grace of God which accepts his

sufferings and death, in the place of ours. It is the grace of God which says, "Believe in the Lord Jesus Christ, and thou shalt be saved." It is the grace of God which gives us this very faith. Let me now ask, whether you have ever had this notion of religion? Have you felt that all is sin and weakness on your part, and grace and goodness on the part of God? Have you felt that you stand as a beggar in the sight of God, having no claims but your want and wretchedness? Have you felt, that, unless salvation were a free gift, you could have no prospect of it? Have you welcomed Christ, as sick men would the only physician who could cure them; as debtors would the only friend who could relieve them; as men starving would the only hand which could give them bread; as the fainting Jews caught the manna in the wilderness, and the water from the flinty rock? God frankly forgives the man who throws himself into the arms of his mercy. Be your debts what they may, Christ gave himself, and God receives him, as a ransom for all, who, feeling their poverty and need, avail themselves of the riches of his grace.

III. A third use to which I would turn this parable, is to point out the affections with which the returning sinner will welcome the forgiving grace of his Saviour. "Which of the debtors," asks Christ, "will love him most?" Simon answers, "He to whom he forgave most." In other words, the love we shall bear to Christ, will be in proportion to the depth of our penitence, and the sense we have of the greatness of the debt which he has forgiven. Look at this penitent woman, as she is described in the account already read to you. "Behold, a woman, which was a sinner, brought an alabaster box of ointment, and stood at his feet, behind him, weeping, and began to wash his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment." Could any actions express deeper sorrow, or more ardent love, than this? Could any change of conduct and character be greater than hers? Once, in every word and act setting God at defiance; now, a poor, dejected, weeping, affectionate penitent at the feet of Christ. And we may rely upon it, that the change from a life of sin to true religion will always be in some degree such as this. Those who have been living in sin, or who have been regardless of the interests of eternity, cannot take up religion in earnest, without heartfelt grief for their past transgressions, a humbling sense of their own unworthiness, a fervent zeal for God, and love for their Redeemer. Years or circumstances may alter the outward conduct of a man; and he may mistake his sobriety for religion. But let him inquire, if he would ascertain the reality of his religion, Where is my sorrow for sin, where my love of Christ? If you, like this woman, are changed in character and state, you will often, like her, be found low in prayer before your God; softened, perhaps to tears, with a sense of your sins; searching out, like her, fresh ways of knowing your Saviour, and testifying your love to him. Whatever may be the character of other men's religion, yours cannot be lukewarm. The greatness of your guilt, of your danger, of your escape, will meet you at every step you take. You will chide yourself for every act or feeling of indifference: you will press forward in the race: you will fight manfully in the battle: you will give to God each moment, as it flies: you will feel that day to be a lost day, in which much is not done for God: you will feel that a half-way religion least of all becomes you who have gone all the way in sin. "A day in thy courts, O Lord," will you say, "is better than a thousand elsewhere. I had rather be a doorkeeper in the house of my God, than dwell in the proudest tents of unrighteousness."

IV. I would, fourthly, from this parable, caution those who have not fallen into gross sin, or who fancy they have not, against resting satisfied with a cold, unfeeling, heartless religion. It was for this end in particular, that our Saviour told the parable. Nothing can be more pointed than the way in which, in the account I have read, he rebukes the coldness of Simon;—of the man who is represented by him as owing only fifty pence. "Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore," it is added, certainly for her consolation, and most probably by way of alarming Simon about his own state—"Wherefore, I say unto thee, her sins, which are many, are forgiven; for she loved much." Now, does your character answer, in any degree, to that of Simon? Has your life been sober and decent? Has it been outwardly more strict than that of many others? Are there fewer foul blots in it, than in the lives of those around you? Then remember the error of Simon, and, by God's grace, keep clear of it. It is true you have fewer sins to answer for than some others, but still you have many and great sins, for which you will be called to account by God. And if not, if the supposition were possible, if you had only once sinned, yet "the soul that sinneth, it shall die," unless it seek and find salvation in a crucified Redeemer. It is true of every man, that there is no other name whereby he can be saved, but that of Christ. The burden of other men's sins may seem to be heavier than yours: still, the weight of your sins is sufficient to break down and ruin the soul. No man can be his own saviour. No man can deserve the smallest part of his salvation. No man can receive it, but by the gift of Christ. Morality, sobriety, honesty, decency, are all great and good and necessary things; but none of them must be put in the place of Christ, of faith in him, of feeling, gratitude, and devotion. The best man must shed the tears of penitence. The best man must sit at the feet of Christ. The best man must ascribe his safety to him; must pay him every honour; must confess him by his words and actions, even in the company of the bad; must think nothing too much for man to suffer, or for Christ to receive; must humble himself to the dust, to exalt the Redeemer.

V. The last observation which I shall found on this parable is, that we should be cautious of suspecting the piety, or condemning the religious warmth and zeal of others. This seems to have been a part of the fault of Simon. He sees Mary humble and weeping, and full of zeal and love, at the feet of Christ; and instead of being moved by the sight, and himself kindling by her example, he is angry; he even suspects the wisdom of Christ, who could be deceived by this woman, or who could endure such proofs of her sorrow and attachment. "He spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is which toucheth him; for she is a sinner." She was a sinner, indeed; but a conscious and humbled sinner, a pardoned and grateful sinner. She was a sinner; but "there is joy in heaven over one sinner that repenteth." There is nothing more uncharitable than the manner in which men often judge of the piety of others. You are angry at the warmth in some men's religion. You are angry that their zeal is not always tempered with the very nicest prudence, and every word and action measured by the most exact scale. It is doubtless to be regretted. All excess is bad. But I confess that this excess seems

less blameable than the opposite; and, on the whole, I should be less alarmed and shocked to see zeal sometimes a little overrun its banks, than never fill its proper channel. The danger on the side of enthusiasm and extravagance are, I admit, considerable; though they are, at the same time, generally much overrated. There is, however, one point in which we cannot be guilty of excess, whatever the world may think: we cannot be too religious; we cannot serve God too well, or love him too much. He who frankly forgives us when we have nothing to pay; He who is still a father to us, even when we are far from acting the part of children to him; deserves that we should give ourselves hand and heart to his service. Do not be hasty, therefore, in condemning those whose zeal outruns yours in the race of piety. Rather doubt your own religion than theirs, and inquire why you do not feel and act as they do. Men escaped from shipwreck, and landed on their dear native shore, talk of it with feeling and thankfulness. The man restored to sight by Christ would often raise his eyes in adoration to the hand which cured him. Lazarus, brought back from the grave, would devote his life to him who renewed it. The Prodigal, restored to his father's bosom, would fondly cling to it. And is the Christian, the man restored to the bosom of his heavenly Father; the man raised from the death of sin; the man taught to see things as they are; the man saved from that sea, where thousands have made shipwreck; is he to be cold, unfeeling, thankless, or idle, in the service of God his Redeemer? O no! rather than condemn the warmth of others, let us, by earnest prayer for the grace of God, and by a diligent use of all the means he has appointed, try to light our lamps at their flame, that we may burn with the same holy feelings, and act with the same holy zeal, which they possess. Let all approach to excess or enthusiasm, indeed, be carefully avoided; but let us be no less on our guard against that coldness and indifference in religion which are still more natural to us than warmth. Let us remember that it is good to be zealously affected always in a good thing; that lukewarmness is the character which God particularly detests; that his language is, "My son, give me thy heart;" and that it becomes us to love much, to whom, if we are ever saved, so much must be forgiven.

C.

To the Editor of the Christian Observer.

I HAVE observed a defect in many professed Christians, which I am desirous of noticing in your periodical work. It is a defect which is not to be sought for only in the particular bodily constitution and manner of each, but arises, as I imagine, from an evil which the enclosed extract is calculated to expose. A term occurs to me, which probably takes its date from the times of popery, as descriptive of one set of the persons of whom I speak: it is that of "Friday-faced." They appear to pass a perpetual Lent. They seem to be pursuing their journey with pain; and their appearance indicates nothing of that heavenly peace and serenity of soul which our Lord bequeathed to his true followers. The extract which I have subjoined is part of a letter written by a fellow of King's college, considerably above a century ago; a circumstance which is unfortunate for those who would be disposed to call it methodistical. They have, however, the terms "enthusiastical," "puritanical," ever ready at their beck. Yet, I trust, we shall not be alarmed by that, which is "vox et præterea nihil."

"There is a nearness to God," says this exemplary Christian, writing to a friend, "which we are not only allowed, but called to, in the loving dispensation of the Gospel; so that now we are not to be strangers any longer, but friends. We are to have

fellowship and communion with God. Why do not our hearts even leap for joy; why do not our souls triumph in these discoveries of love? Even because we know not the greatness of our privileges, the highness of our calling, the excellency of our advancement, the blessedness of this life, the sweetness of these employments, the comfort, the delights of this communion with God. We know not the things which belong to our peace; and thus, when God calls us to that which he sent his Son for, when Christ offers us that which cost him so dear, we, with the greatest unworthiness, vilest ingratitude, refuse, slight, and contemn it. What think we? Doth it not go even to the heart of Christ; and (to speak after the manner of men) doth it not grieve him to the soul, to behold his greatest love scorned, and the end of his agony to be more vilely accounted of, than the basest of our lusts?

"Let us, therefore, according to that high calling wherewith we are called, enter into a more intimate acquaintance with God: and as we find our souls acting naturally towards those things which are naturally dear to us; so let us strive to lighten our spiritual affections. We are very apt to look upon duties as burthens, rather than privileges and seasons of enjoying the greatest refreshments; but these apprehensions are very low and earthly. Oh that we could at length set ourselves to live a spiritual life, to walk with God, and out of a new nature to savour and relish those things which are above! Could we but really, intensely, believingly, desire that which is real happiness and the heaven of heaven, union and communion with God, these desires would bring some comfort.

"As for me, you must give me allowance to get my affections more emptied into God; though it be with a diminution of love to you; and blessed will that day be, when all love will be fully swallowed up into God. But spiritual love doth not destroy natural affections or relative obligations, but perfects and rectifies them: and so I may, giving myself up to God, be still yours," &c.

E. D. I.

To the Editor of the Christian Observer.

AN article which appeared in your number for July, entitled, "May a clergyman preach the sermons of others?" though containing many valuable observations, has yet left almost untouched the question which I propose to consider in this paper, viz. "Ought a clergyman to preach sermons, copied, or compiled, or (retaining the whole substance and plan) slightly modernized, from those of the old divines; or is it more adviseable for him to aim at what may more properly be termed original composition?"

In favour of the former alternative, it is usually urged, that printed discourses, carefully revised and corrected by theologians of celebrity, must necessarily be, in all respects, superior to crude compositions, constructed within the short space of a week: that, so far as the credit of the preacher is concerned, this is not to be placed for a moment in competition with the benefit of his hearers: that many excellent and useful ministers are not gifted with talents for original composition; while others labour under unequal spirits, by which they are at some seasons incapacitated for the task: and that to the weekly production of an original address, proper to be carried into the pulpit, a larger portion of time and attention than is either desirable or proper, must be abstracted from the more imperious duties of parochial visitation.

Before delivering a statement of some considerations which lead me to entertain an opposite opinion, it may be necessary to define what appears to my mind to be the precise distinction betwixt original composition and plagiarism. That a young divine, or that any divine, however

deeply versed in theological studies, and experienced in the knowledge of mankind, should prepare sermons from week to week, exclusively from his internal resources; that, shutting himself up in a chamber destitute of a book, he should derive his whole matter from reflection and self-observation, is a proposal on the impropriety of which a doubt can hardly be entertained. But such labour is not, I apprehend, necessary, to constitute original composition. A serious and well-informed minister fixes on a subject proper for the circumstances of his parishioners; he revolves it in his mind; he considers it in every point of view; his reflections multiply themselves, and fall into order. He now draws out his plan; but still, distrustful of his own abilities, and conscious of his partial information, he refers to the best authors who have preceded him in discussing the same topic: and finding in their writings much valuable matter which had escaped him, he selects such ideas as will fall under some of those heads which he had previously arranged; and these he clothes in his own language. He likewise meets with hints, which suggest new trains of thought, and thus further enrich his medidated address. By this process is formed, what, by the strictest rules of composition, may be termed an original sermon; a very different production, it must be confessed, from the close abstract of an old discourse, adapted to the ear of modern refinement, or pared down to an accommodation with modern impatience; different from a patchwork of extracts from various authors; or from a stolen sermon, disguised perhaps, from vulgar detection, by a change of the text, and by the insertion of a few preliminary and concluding observations.

I now proceed to lay before your readers a few arguments which dispose me to think that the habits of copying and compiling ought to be avoided.

1. There is obviously, in preaching borrowed discourses, a degree of disingenuousness, which, however slight, a minister of strict veracity will be reluctant to practise. In reciting the sermon in a written form, originality is tacitly professed. Otherwise, why take the trouble of transcribing it? Why not read the printed discourse? Such a practice, it is answered, would be objectionable, because the world would say, that to make a man a clergyman, no further abilities were necessary, than the possession of a good voice. Admitted: and will not the self-same conclusion be drawn by those who shall occasionally detect a plagiarism, vainly disguised by converting what is printed into what is written, and by some other unworthy artifices? How frequently does it happen, that a minister is complimented, according to the phrase, for his excellent sermon! And even his silent bow will be understood to be an acceptance of the compliment, as earned by his ability in composition, and not merely by his judgment in selection. He is himself aware of this; and consequently acts dishonestly, in not disavowing the merit which is attributed to him. Some ministers, it is true, have been so candid as to acknowledge, on such occasions, the precise extent of their deserts*. But however excuseable, in the case of remote villages or domestic chapels, we may deem a practice which renders such avowals necessary, how speedily would the church fall into contempt, were they to become general in the case of large and mixed congregations?

2. It ought to be considered, by preachers who address a promiscuous audience, that amongst their hearers, "all are not Israel who are of

* "This is an admirable discourse," said the member for ———, to his late worthy chaplain. "Yes," replied that guileless character, "it is a good discourse, if it had been well delivered."—This reminds me of another answer of the same kind. "Many thanks for your sermon, sir: South never preached a better." "True," added the divine, "it is the very best he ever did preach."

Israel:" that the sectarist will sometimes be led by his prejudices, and the irreligious man almost always by his hatred to whatever reproaches his own manner of life, to avail themselves of any opportunity of speaking to the discredit of the established clergy: and such an opportunity would a discourse, proved to have been stolen, afford them; for it would be considered as justifying the inference, that the parish minister is either too lukewarm, or too destitute of ability, to frame an original composition.

3. These arguments will receive additional force, when we recollect, that, if the copying and compiling system were to become prevalent, the same sermon, or the same passages, might chance to be recited, by different preachers, either to the same congregation on several successive Sundays, or to several congregations on the same Sunday; a circumstance which is by no means unlikely to occur, as particular volumes of sermons, which might be specified, are well known to be in great favour with the indolent and plagiarizing. Whilst all around us, then, are exerting all the force of their minds, to illuminate and improve their respective congregations; and while their exertions are attributed, by popular opinion, to pre-eminence in spiritual or intellectual endowments; is it not shameful remissness to resign ourselves to habits, which convert into a reproach the highest praise we can hope for; viz. that we exercise discretion or taste in our selections, and that we have studied a graceful delivery? I must here beg leave to add, that if the remarks now offered be deemed to have any weight, they ought to determine the clergy not to rest satisfied with occasionally intermingling with their selections an original discourse, but to addict themselves to the invariable practice of regular weekly composition: for, if a plagiarism be once fairly detected, they will forfeit thenceforward all credit.

4. The labour of preparing a weekly discourse, though doubtless at first severe, will become easy by habit. Divines indeed have complained, that, by such an exercise, their stock of ideas would quickly be exhausted, while their style would be vitiated by the necessary haste of writing; and they have therefore argued, that less discredit would be brought upon the cause of religion by preaching, even avowedly, the sermon of some celebrated writer, than by delivering from the pulpit a weak and incorrect production, destitute of matter, because issuing from an exhausted mind, and faulty in expression from the little time afforded to arrange, to amend, and to polish. If, indeed, it were required, that, in executing their task, they should avail themselves of no foreign aids, the objection here stated would be conclusive: and the opinion of Bishop Andrews, that he who preacheth twice in one day, prateth once, would express only one half of the truth. But let us admit the definition of original composition already offered, and it will follow, that the practice which I recommend, instead of exhausting, will enrich the internal resources of the preacher. By constant reference to the Bible and the concordance, to the commentators and paraphrasts, and to the various treasures of practical divinity, he will, at each new effort, increase his fund of professional information; information better arranged, and more likely to retain its place in the memory, than that acquired from continuous reading, which points to no immediate object. In this manner, the labour of consultation will become less and less necessary; and the memory will readily furnish, on every theme, abundant illustrations and analogies. Without neglecting, then, the maxim of Lord Bacon, "that reading makes a full man," the practice now proposed embraces, at the same moment, the two other attainments mentioned in the latter part of his sentence:—"writing makes an exact, and speaking a ready man."

5. A minister accustomed to this mode of composition, is well able to avail himself of sudden occurrences; such as an accidental death, a storm, a conflagration, an epidemic complaint, or any other event, which, while yet fresh in the public mind, it is of importance to improve. By employing his thoughts on religious reflection and study, more intensely and for a longer period in every week, than the transcribing or compilation of a sermon would require, he furnishes himself with additional reasons for "the hope that is in him," and with full and well-arranged arguments of consolation and advice, which may be advantageously used without premeditation on ordinary occasions. This close attention to the topics of sacred instruction, tends, further, to keep alive the devout feelings of the pastor. It forms an exercise of pious meditation, which will help to keep his mind from becoming secularized; and may enable him to adopt the words of King David: "While I was thus musing, the flame kindled, and at the last I spake with my tongue;"—an effect, it must be admitted, which that man is much less likely to experience, whose task of copying and compiling occupies only a few hasty half-hours in the week. Add to this, that in the delivery of an original discourse, a pardonable partiality for his own production (the intellectual σοφγη), and the boldness inspired by conscious security from detection, will naturally lead him to speak in a much more impressive manner, and consequently with greater effect, than were he barely repeating the pillaged scraps of exhortations composed in the reign of a James or a Charles.

6. The posthumous utility of original sermons, is another circumstance deserving of notice. Such compositions may prove useful to the congregations to which they were preached, and to the widow and orphans of the author, to say nothing of the benefit they may produce to the world at large. It is well known how great a value is set, by the congregation of a deceased pastor, on any memorial of his piety or his zeal. If it be a desire natural to the human breast to beg "even a hair" of friends who are no more, "for memory," how very highly will a well-disposed people appreciate those discourses of their departed instructor to which they have listened, and under which they have profited; which recal him in his tenderest relation to them, at once the teacher and the friend; a voice issuing from the recesses of the tomb, by which "he, being dead, yet speaketh," and by which they are enabled to retrace those impressions, which gradually weaned their hearts from the world, and fixed them on higher and happier objects? Thus are the posthumous publications of an upright pastor often productive of a stronger effect on his congregation, than could fairly be expected from other works, though perhaps possessing superior intrinsic merit. A lively recollection of his worth, the ever-present vision of "the man and his communication," will serve at once to brighten the merits and conceal the blemishes of his testamentary productions.

The reduction from comfortable to destitute circumstances, too frequently experienced by the widow and orphans of a pastor suddenly snatched from them, has excited much laudable commiseration, followed, as is usual in this country, by the aids of active beneficence. The assistance thus administered is, however, for the most part, inadequate to the relief proposed; and the publication of a volume of posthumous sermons, where the sermons are calculated to meet the public eye, appears to be an honourable and delicate mode of contributing to the support of the family of the deceased author. Indeed, many of our best sermons have been given to the world under such circumstances.

Although my letter has run out much further than I intended, I trust its length is by no means disproportioned to the importance of the subject; and if it shall be found to have prevented any one entering on the ministry from listening to the suggestions of an indolence, akin to lukewarmness in the great cause of religion, I shall not have laboured without an ample recompence.

I remain, &c.

J. G.

To the Editor of the Christian Observer.

IN the discussions which have taken place in your pages respecting the accomplishment of the prophecies, appeal has been repeatedly made to a very important document, of which I believe that but scanty extracts have been produced. I mean the celebrated edict of Justinian, promulgated A. D. 536, respecting the pre-eminence of the Roman pontiff. The doubts of some of your readers, whether this pre-eminence, as conferred or sanctioned by the edict, was merely a ceremonial precedence in rank, or whether it involved a direct portion of that authority over the universal church to the fulness of which the Man of Sin afterwards attained, might best be satisfied by a communication of the entire edict, together with a succinct and clear account of the occasion on which it was issued, and of the effects by which it was followed. If any of your correspondents, who has the means of access to the needful particulars, would transmit them to you for insertion, he probably would confer an obligation upon others, as well as upon

X. Y.

To the Editor of the Christian Observer.

WHEN the arrival of Dr. Buchanan in England was announced, I hoped that in no long time the public would receive some information, in detail, respecting the Hebrew manuscripts found in the Jewish churches in India. If that gentleman, or any other, would have the goodness to inform your readers, whether any of those manuscripts have been brought to this country; whether any of them, either here or in India, have been compared with the corresponding parts in Dr. Kennicott's Hebrew Bible; and, if such comparison has been made, what has been its result; no doubt many, who see your miscellany, would be no less gratified than

A QUERIST.

To the Editor of the Christian Observer.

I OBSERVED a paper in one of your late numbers, which incidentally recommended a considerable degree of retirement as necessary to the maintenance of the christian life. Allow me to request that some of your correspondents will agitate this important question. Some other practical topics, on which the writers have been permitted to exercise much freedom of opinion, have been very fully and ably handled in your miscellany; and I am inclined to think that a similar investigation of the subject which I have now submitted to your notice, may be useful and acceptable to many of your readers. I am particularly anxious to have as much scriptural authority as possible brought to bear upon the question.

I am, &c.

P. S.

To the Editor of the Christian Observer.

"The sun shall not smite thee by day, nor the moon by night." Ps. cxxi. 6.

"IN one part of the country, near Benares, upwards of a hundred people have died this season through being sun-smitten. In this we have experienced great mercy: though the family is so numerous, we never had but three of our scholars smitten, and they recovered in a few days." *Periodical Accounts of the Baptist Missions*, No. xv. p. 88.—If this extract be a good illustration of the former part of the above verse, it would gratify me to receive an elucidation of the latter part of it: we probably lose much of the beauty of divine truth, from being ignorant of existing facts.

S. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I TROUBLED you some time since with a paper respecting the defective liberality of many religious persons *, and I endeavoured to prove, both from the Old and New Testament, the extent of our duty in this important particular. Referring your readers to that paper for the more general principle, I shall now follow up the subject with a few plain and familiar observations.

I will first imagine the case of one whom I would invite to the exercise of a very peculiar liberality—that of a widow; whom, for the sake of adding strength to my remark, I will suppose to be rather advanced in life, to possess an ample fortune, and to have no children. I will further assume that she has no particularly poor relations to provide for after her death, and no very high rank in life to sustain. I confess, Mr. Editor, that if, during the life of the husband of such a widow, their income should have been expended chiefly in the support of a corresponding establishment, I should be disposed to recommend to her a very considerable revolution in her style of living. Some widows think that they shew a pious regard to the memory of their deceased husband, by continuing, through life, to maintain all the same appearances to which he had accustomed them. To change their habits is thought to be a reflection on his practice. This is one only of the many snares by which we are tempted to persist in a wrong path. Perhaps that very husband, whose wishes she thinks that she is following, by living as expensively as he did, if he could now look down upon her from the world of spirits, would conjure her to avoid his error; would exhort her to make to herself "friends of the mammon of unrighteousness;" and would urge her even to exceed in deeds of charity, during the short remainder of her life, nearly in the same degree in which she had, through his fault, been hitherto defective in them.

But it will be said, Ought not the distinctions both of rank and fortune to be kept up? Ought not the widow of one who kept his carriage, to keep her carriage also? Ought she not to remain in the same house, and therefore to retain nearly the same number of servants? Is there not a propriety in her continuing the same gentility of appearance? To general observations of this sort, I can oppose only a general answer. My general answer is, that I am assuming the widow in question to be a true Christian, and to be deeply impressed with a sense of the necessity of exercising that far more than ordinary liberality, which I have shewn in a former paper to be enjoined in the Old and the New Testament;—that, on the other hand, I consider the world around her to be by no means religious; to be not only erroneous in faith, but to be also of a wrong spirit, and full of error in practice; and its example, therefore, to be not fit to be followed by her, in regulating the scale either of her expenditure or her charity. Distinctions of rank ought certainly to be maintained; but this object may often be sufficiently accomplished at half, or even less than half, the common pecuniary cost.

But let me press the duty of an enlarged charity in this case still more pointedly. I will suppose the good lady in question to be full of zeal for the Gospel, a great admirer of pious ministers, a lover of their company, one who is ready to "wash the saints' feet," accustomed to bemoan the prevailing irreligion of this wicked world, and to profess an earnest desire to contribute to its reformation.

* Vol. for 1808, p. 85.

I will further suppose that she has an income of 3000*l.* a year, nearly the whole of which, if she lives after her accustomed manner, would be necessary to her own subsistence. Now I would humbly submit to her, whether, by giving about two-thirds of this 3000*l.* per annum in the way partly of hospitality—hospitality, I mean, to those whose scanty incomes will be spared by it—and partly of charity; and by applying only the remaining third to her own immediate use, she will not sufficiently provide for her rank in life, and guard herself against each of the two extremes which it is so necessary to avoid. Does the recommendation of this measure of charity surprize your readers? I hope that it does not. I hope that there are some of them whose scale is not very different from that which I have ventured to prescribe. I own, however, Mr. Editor, that I have my fears that many professors of a very serious religion, many admirable talkers, many who presume to sit in judgment on others, and aspire to be themselves "examples to the flock," would, if the truth were known, be found to be lamentably defective in this most plain and practical matter. Is it true, Sir, that when the day of judgment shall arrive; when the Son of Man shall come in his glory, and all his holy angels with him; when he shall sit on the throne of his glory, and before him shall be gathered all nations, and he shall place the sheep on his right hand, and the goats on his left; he shall then say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; *for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye visited me?*" Is this, after all, the grand difference? Is this one, at least, of the chief tests by which the sheep and the goats shall be distinguished? How great, then, is the error of those who have scanty views of this duty, and who in their own practice scarcely differ at all from that world which they themselves denominate unbelieving! I tremble for such professors of the Gospel. Surely there is some delusion in their mind, which altogether hides their true condition from them. To give two-thirds of our income in liberality and charity, is, however, as I admit, very far from an universal duty. I have hitherto been adverting only to a specific case, that of a widow having a large income, and no children. This class of persons, and especially widows advanced in life, were, in the early period of the gospel, expected peculiarly to devote themselves to exercises of charity. They were employed in the daily ministrations. The widow that was desolate, trusted in God, and offered up prayers night and day, and went about among the destitute. Can there be a better close to the life of a pious widow of our day? Can there be a superior mode of finding for herself both consolation and employment?

But let us imagine another case; that of the master and mistress of a large family, whose income also is abundant. Suppose it to be 5 or 6000*l.* a year. Surely one-third or one-fourth of such an income ought, according to christian principles, to be devoted to the objects of beneficent hospitality, of general liberality, and eleemosynary charity. What a talent is such a fortune as this! How many engines of extensive usefulness may it command, and keep continually at work! Such a family as I speak of, especially if residing in the country, may charge itself with the interests of the whole surrounding district. They may become, as Job was when in his prosperity, eyes to the blind, and feet to the lame. Their daily occupation, if they are christians, ought to be that of doing good; and their house and grounds, their furniture and equipage, their horses and servants, ought to be contemplated as the means by which that good is to be communicated with the utmost possible advantage and convenience.

Let them, therefore, fairly calculate how much expense they ought to bestow upon these mere instruments of their work. There is, in some houses, a degree of elegance and splendour, which plainly manifest that the whole establishment is intended for display, rather than use. I assure you, Mr. Editor, I am no enemy to neatness. I always, however, suspect those families of being little occupied in doing good, whose furniture is pre-eminently beautiful; whose side-board is rich and splendid; whose library exhibits, in exact array, the best-assorted volumes of exquisitely bound books; whose grates are polished like a diamond; whose every table reflects your image like a mirror; and whose carpets in no degree betray that they have been trodden upon by human feet. "Where no oxen are, the crib is clean:" where little work is doing, great will be the beauty of the equipage, and admirable will be the neatness and delicacy of the house.

I will not attempt to enumerate the objects to which the beneficence of such a family as I speak of, may be directed. They will readily occur to those who are truly zealous for the temporal and spiritual happiness of their race. Permit me, however, to specify one, and to dwell for a few moments on the subject. A school for poor children ought, as I conceive, to be an integral part of the general family establishment. To this school it may be assumed that the mother will have long afforded her superintendance; and as Timothy served under Paul as a son in the Gospel, so the daughters may now serve under their mother, and thus learn the art of communicating religious education. I know that parsimony and idleness will suggest a thousand reasons for neglecting this species of task. There will, perhaps, be no house at hand fit for the purpose. I answer, "build one." It may be said, there are no religious teachers to be found, except a few who are very enthusiastic. I have already removed this objection, by observing, that the young ladies may supply the more religious part of the tuition. But the children are rude and boisterous, and the young gentlewomen may lose their delicacy by living among such little ruffians. I reply, that it is their duty to tame these young savages; and that, in doing this, they will be continually reaping even a present reward of their industry. But there is danger of infection from the disorders of the poor. I say to this objection, "Have faith in God." Can it have been intended, by the Great Father of all, that the rich should systematically separate themselves from the poor? Are we not required to meet at the place of public worship, high and low, rich and poor, one with another? Intercourse is good for both parties: the poor are led, by the consideration of having to appear in the immediate presence of their betters, to lay aside whatsoever is most offensive and sordid about their persons; and the high, by mixing familiarly with the low, learn to feel for them, as well as to suggest many things which conduce to health and cleanliness. But why should not these very difficulties, attendant upon a school, suggest the measure of still further extending your charity? Are the poor around you generally so degraded by their poverty, that you cannot endure them in your presence? Go then, thou disciple of Christ, and expend that money which a good Providence has entrusted to thy stewardship, in endeavouring to better their whole condition. Cease not till thou hast rendered their dwellings comfortable, and their persons decent. Go and reward industry and cleanliness. Apply thy mind to the cure of all the variety of evils, which obstruct their happiness. Take charge both of fathers and children. Spread abroad religious instruction; send forth, far and near, medicine both for the body and the mind; and as thou discoverest more and more of the wants and miseries of thy fellow-creatures, go on enlarging the sphere of thy use-

fulness. The chief motive which induces the heads of large families to circumscribe their liberality, is the desire of providing amply for their children. But surely it ought to occur to a Christian parent, that an example of family beneficence, such as I have partially described, in the luxury of which the children themselves shall have been accustomed to partake, is a far more valuable inheritance than a few hundred or thousand pounds, saved by refraining from the exercise of deeds of mercy. A taste for economy at home and for benevolent occupations abroad, is itself a fortune.

I will next advert to the case of single men of some fortune, and to that of young unmarried women. The heart is in youth more open to compassion than in old age; but it has happened that fashion has imposed on her votaries (and how great is the number of these!) certain laws affecting expenditure, the due observance of which is utterly inconsistent with the exercise of an enlarged benevolence. The great point, therefore, is to inspire a spirit of rebellion against these laws of fashion; to assert what the French termed "the sacred right of insurrection" against the tyrant. Here, however, some prudence is to be observed. Custom ought not to go for nothing. Young men should in some degree assimilate themselves, in external things, to the practice of others of their own age. But they surely may spare no inconsiderable portion of expense, and yet avoid singularity. They may postpone the formation of a regular establishment; and they may, in the mean time, easily contrive to exempt themselves from the suspicion of being penurious. They cannot fail, indeed, to do this, if they evidently economize in order not to hoard, but to bestow largely on those who are in want. I also admit that a young woman should take care to avoid any remarkable singularity in her habits, or meanness in her dress. Youth and beauty ought not to be clothed in sackcloth, and may even be allowed to assume some of the colours of the rainbow. There is a vernal gaiety of appearance which may well become the spring of life. This gaiety, however, may be attained at no very great expense; a little freshness in the colour of a ribbon will supply the want of a splendid lace. Many young women might save half their allowance, and yet keep their reputation for dressing well, if they would cultivate these innocent arts: and how amiable does that daughter of a rich man appear, how likely is she to be in favour both with God and man, who diverts from the more selfish purpose to which it might be applied, a sum perhaps of twenty, thirty, forty, or fifty pounds; sustains a school on her own slender shoulders; or supports some two or three widows or orphans by her own insignificant purse! A young woman of this description gives bond that she will devote herself to benevolence in subsequent life. I beg pardon if I estimate her too highly, and seem to assume a spirit of religion where natural benevolence only may be at work: I confess, however, that I deem a conduct of this sort (especially under certain unfavourable circumstances) to be no slight evidence of a Christian state. It is at least a token for good. It is that without which there is little value in any general appearances of religion, or in the most orthodox profession of faith.

If, Mr. Editor, I have been too strict in some of the preceding suggestions, I shall perhaps be considered as atoning for this fault by some concessions which I am now about to make.

I am of opinion that there are many persons, of tolerable fortune, whose charitable donations ought to be limited to a very moderate amount. Every one may be said, in this sense, to have his proper gift of God. There are men in this country, whose circumstances in life naturally connect them with the

higher classes, the talents of whose children call for an expensive education, and whose own time is freely given to benevolent or public objects. Persons of this description cannot be expected to abound in that species of beneficence which it has been the chief object of this paper to recommend. The widow, of whom I first spoke, has perhaps few means except her money of being useful in her generation. She has only a narrow sphere of action. She lives unknowing and unknown. The good which she can do, both by the efforts of her mind and by the utility of her example, may possibly not be a tenth part of that which she may effect through the medium of her purse. What though she should descend a little in the scale of society, in consequence of the limitation of her expenditure; what though her very influence should thus become diminished; yet the reduction of influence may be more than compensated by the extension of her liberality. But the case may be far otherwise with the man of talents and connections. He may serve his country, by being diligent, upright, and faithful in some public trust, to the performance of which no adequate emolument is annexed. He may be useful as a magistrate. He may give his time to the execution of schemes of benevolence, and may render far more service by this application of it, than by devoting it to those little arts of economy which could alone enable him to be more liberal with his purse. Let us therefore be careful how we judge each other. God accepted the poor widow's mite, because she gave all that she had, in preference to many richer gifts which were cast into the treasury; and even some men of apparently tolerable fortune may be considered as giving, in some sense, "all that they have," when they bestow even a small sum in charity. In short, the great principle which I would urge, is love to our fellow-creatures; love to them for our Lord's sake; and this love will evince itself, by the mode in which we pass our time, employ our talents, and bestow our influence, to the full as much perhaps as by the amount of our almsgiving. Reflect on the character of a Howard. We scarcely inquire what portion of his income be bestowed in the way of ordinary charity. We know that his heart was full of zeal to serve his fellow-creatures, and that he not merely gave a part of the gold out of his purse to relieve the miserable, but that he "travelled over land and sea," as Mr. Burke eloquently observed, "not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals or collate manuscripts;—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries." Howard was extolled as the wonder of his age; but every Christian has a portion of the same spirit.

S. P.

To the Editor of the Christian Observer.

I AM one of those unfortunate persons, who, much against my private inclinations, am denominated and denounced a Methodist. *Why* I am thus branded, I can no more divine, than if I were to be called a gymnosophist. One advantage, however, arises from receiving such a designation, which is, that I have an abundance of commiseration for others similarly circumstanced. It is with a view to their feelings that I send you three special grounds of comparative consolation. I say comparative, because the comfort springs from the consideration, how much

worse we might have fared in other times and places.

For the first topic of consolation, we must travel back a great way both in time and space. Amongst the various terms to be found in the nomenclature of reproach applied to the early Christians, was this most ignominious one, "Asinarii;" the reason for which, according to Mr. Bryant, was *most substantial*. Onias having founded the city Onium in Egypt, the Greeks concluded, from the derivation of the word ονος, that they worshipped an ass. But how should Christians become Asinarii? Will it be believed that ridicule is so little disposed to calm investigation, that this very name, without any regard to the difference between a Jew and a Christian, was transferred, or rather continued, to them? Here then, I say to myself, is it not some happiness, not to be called "Asinarius?" How glad I ought to be, where there is *equal* ground for either name, simply to be called by that which has so many definitions, and consequently is so unintelligible, instead of that which is tolerably plain and clear to most persons of discernment.

For the second subject of consolation, we need not make so long a pilgrimage. The times of the Reformation will furnish a catalogue of calumnious titles, almost any one of which is less tolerable than "Methodist." I was once, Sir, mournfully bewailing my own case, when I happened to dip into the answer of Bishop Jewel to M. Harding's attack on the Apology. Here, to my delight, I found a rich fund, a very mine of abuse, which I read over with some satisfaction, rejoicing that I was only "a Methodist." "But what words then be these, "M. Harding?" saith the Bishop of Salisbury. "From what sprite have they proceeded? upon what stage have they been spoken? These words, I say, wherewith ye seem so much and so often to solace yourself, and to refresh your sprite—Goliath; Thersites; Rash; Presumptuous; Wicked; Unlearned; Ignorant; Peevish; Lucians; Scoffers; Coggers; Foisters; Pearte; Insolente; Vaunters; Braggers; Sectaries; Schismaticks; Hereticks; Sacramentaries; Newe Maisters; Newe Fanglers; False Reporters; Slanderers of the Churche; Terrible Seducers; the Enemies of the Sacrifice; the Enemies of the Church; the Ministers of the Divel; Sitters in the Chaire of Pestilence; Monsters; Heathens; Publicanes; Turkes; Infidels; Antichristes; and Forerunners of Antichriste."—Much, Sir, as I grieve at the name of Methodist, I must confess I prefer it to "Monster;" and I cannot but consider it a more harmonious sound, than either "Cogger" or "Foister."

The last species of satisfaction (last, but not least) is to be imported duty free from Ireland. St. Patrick, who expelled every thing venomous from that island, has not been able to prevent the multiplication of a certain brood there called "Swaddlers." But what are Swaddlers? say your readers. Be it known, to their comfort, that what is a Methodist on this side the Irish Channel, is a Swaddler on the other. Let a Methodist take his passage in the Holyhead Packet, and the moment he touches the shores of Ireland he starts up a Swaddler. The welfare of that country, Sir, has my warmest wishes: any friendly and commercial intercourse between Ireland and England I should wish to see encouraged; but upon no consideration, not even "Attalicis conditionibus," would I barter the name of Methodist, for the grating, dissonant, contemptible appellation of Swaddler.

I remain, Sir, yours, &c.

Αωτων.

To the Editor of the Christian Observer.

In looking through the Rev. James Cordiner's Description of Ceylon, I was struck with the following passage, which, if correct, has much

interest and importance attached to it. It occurs in vol. i. pp. 164, 165.

Yours,

J. M.

"The state of religion in Ceylon is very different from that of any country on the continent of India. Here the ancient form of worship is almost totally forgotten; and the inhabitants live in uninstructed ignorance, perfectly free both from prejudice and bigotry. They have so long wandered in darkness, that they gladly follow the least glimmerings of light. The first openings of religious knowledge are received by them with transport; and they look up, with adoration, to any person who bestows pains in endeavouring to teach them. The arguments, therefore, which have been advanced against attempting to introduce Christianity amongst the more polished nations of the east, are entirely void when applied to the uncultivated people of this island.

"There is no doubt, that if ever the government of England pay attention to this subject, the religion of Christ will become as clearly understood, and as well practised in Ceylon, as in any part of the king's dominions."—

"Early in the year 1805, three missionaries arrived at Columbo, having been sent from England under the protection of the British government. They are now studying the languages of the country; and, if they possess virtuous dispositions and persevering industry, they must be greatly delighted with the appearance of so rich a harvest, and cannot fail to become an invaluable blessing to the natives of the island."

To the Editor of the Christian Observer.

With the united zeal and charity of a fresh convert, I hasten to impart to you, Sir, and your readers, the light which I have just acquired. I call it light, not only as being a transition from error to truth, but as being a change from the most gloomy and disheartening opinions, to the most cheerful and encouraging ones. In common with you and your readers, whom I must be allowed the liberty of considering as still involved in the darkness which I have happily escaped, and for whose benefit my present communication is therefore in a particular manner intended, I had acquiesced, for I was educated, in the opinion, that all my fellow-creatures are in a state of moral corruption, and that nothing but a release of their nature from all foreign restraint, and the application of temptation, are necessary to precipitate them into the most atrocious iniquities. Not to indulge in the exclamations, which might be expected from one who has just been delivered from such a frightful and calumnious sentiment concerning his fellow-men, women, and children. let it suffice calmly to inform you, and, if possible, the world, that my opinions on this head have undergone an entire revolution; and that now, instead of regarding the partakers of my nature as subject to an universal corruption, or as even chargeable with occasional sins, I consider them as without any sin at all. Suppress your astonishment, and withhold your exclamations. My moderation, under much greater temptation, should impose upon you an equal degree of self-denial. And I feel justified in demanding, that the *reasons* should be heard, which I am now about to give, for so important a revolution.

My present opinion, of the universal innocence of human nature, is founded, in the first place, on the most satisfactory of evidences; I mean, the testimony of people respecting themselves. The reason why I pay so great a deference to the opinion and account of individuals respecting themselves, is twofold. First, every person is *most interested in his own concerns.* fhe is right or wrong, it is he, not ano

ther, that will be principally benefited or injured. If he thinks himself innocent or safe, he is the person that will suffer, if he come into danger or mischief, by acting upon a false supposition. Upon this ground we may reasonably presume, that, whatever may be the opinion of others concerning him, and however carelessly it may be formed, he will omit no diligence or fidelity, that his own may be correct. And the other part of my reason clenches the matter—namely, that individuals are *best able to know themselves.* We busy ourselves with conjecturing some of the intentions of others, and may sometimes be right; but the individual himself knows all that passes in his mind, with perfect accuracy, every moment. What a number of political pericrania are at work to discover the designs of the great king, the king of France; while he himself arranges and contemplates them almost without an effort! This perfect knowledge, therefore, joined with the highest interest, constitute a man the most unexceptionable evidence with respect to himself.

But here I see it objected, with the most obstreperous importunity from all quarters (and I am disposed to evade no objection), that, allowing the truth of all that I have said, it is a fact, and can be demonstrated, that the testimony of men with respect to themselves is, for the most part, unfavourable; and that nothing is more frequent than humble confessions of infirmity, defectiveness, and even sinfulness. But here a distinction is necessary, to which you, Mr. Editor, cannot object, because you have made it yourself,—between *general* and *particular.* And I have been perfectly astonished, that when you have been brought to the very threshold of truth, you have not only contrived to evade it, but, with a wicked dexterity, have perverted your premises to the establishment of a conclusion most opposite to the legitimate one; and, instead of inferring from the general self-crimination and particular self-justification of men, what in all justice you should have done, their real innocence, you have ingeniously improved it into an argument of still further guilt. But can you, Sir, or, I am bold to ask, can any of your correspondents, deny, that generals are made up of particulars; and that if particulars do not exist, generals cannot? Here then is my palmary argument. And when it is a known and admitted fact, that whatever particular faults are suggested to an individual, he is mechanically sure to acquit himself of all; this, taking likewise into consideration his own competency in his own case, I must consider as the most definitive proof of innocence. For what can be a more complete proof of innocence, than that no individual fault whatever can be substantiated against a person?

But I will not dissemble another difficulty, which, having felt it myself for some time, delayed the progress of my present comfortable change. The appearance of some of the actions of my fellow-creatures was absolutely bad. This was undeniable. What was to be done? I knew that I ought not to trust to appearances; and therefore I determined to go on inquiring, satisfied that I should at last find what I wished. And so I did: for, like a true philosopher, pushing my inquiries with vigour, and particularly consulting those who were best qualified to give information (you will not forget that I mean the individuals themselves), I always found, that, however criminal the actions might be in themselves, there was *some circumstance* attending them which completely discharged the peccant quality. The circumstance assumed various forms, but might pretty uniformly be resolved into *temptation.* And if it be allowed, that the essence of sin consists in offending without a temptation—an axiom very generally received—it seems to be a necessary consequence, that the presence of temptation annihilates the guilt of the offence. And then

it will stand for inquiry, whether any person does, or can, sin, without a temptation.

Were it not to obviate every possible objection, and both to facilitate and expedite your conversion, my dear Sir, with that of all whom your work may influence, I should perhaps have omitted the last sophistical argument alleged against my new system; and that is, the very prevalent disposition and practice of finding fault with others. Now, it will hardly be supposed, after what I have said, that I admit that there is fault to be found, much less that I will receive the testimony of others against an individual, in opposition to his own. But, if the objected phenomenon be allowed as an evidence of a censorious disposition in the persons who exhibit it, this, I acknowledge, will be sufficient at least to spoil the integrity of my system. I am afraid, Mr. Editor, you and your coadjutors, as censors by profession, come within the verge of being sometimes suspected as rather censorious: but, if you are not guilty, you may perhaps, without straining the faculty of invention, picture to yourself a synod collected at a tea-table, with all the heads inclining to the centre of that which is most active and communicative, dissecting characters with a formal and merciless severity, and passing a sentence of condemnation not to be repealed. The appearance in this case I allow to be unfavourable. Every body has a word of retaliation for the censorious, composed of the very milk of human kindness. Upon a more mature consideration, however, of this apparently objectionable conduct, it will be evident, first, that those who censure others for any supposed fault, afford positive proof, by that very circumstance, that they are free from it themselves. Again, it ought, in all reason and candour, to be admitted, that this disposition and conduct proceed from, and are directed by, an anxious concern for the welfare of the suffering individual, and to whom suffering may be judged to be salutary. Particularly ought it to be recollected, that, in dispensing censure, however visionary the occasion, there is so great a violence done to a person's own natural feeling and delicacy, and such a sacrifice of the inferior duties of charity and looking to ourselves, that it ought to be admired and celebrated as an act of most disinterested and self-denying benevolence.

By these arguments, Mr. Editor, have I extricated myself from the gloominess of my former opinions, and created a Garden of Eden all around me. It is my wish to introduce the rest of my fellow-creatures to the same happiness, and to put them in good-humour both with themselves and with every one besides. In short, Sir, and to conclude, this is the way in which I have convinced myself, and I hope the blindness and perverseness of others will not prevent me from convincing them, that "Whatever is, is right."

I remain, yours, &c.

ALTER.

REVIEW OF NEW PUBLICATIONS.

Letters from a late eminent Prelate to one of his Friends. The second Edition. London: Cadell and Davies. 1809. 8vo. pp. 510.

WARBURTON is a name justly celebrated among English scholars, and the familiar correspondence of such a man cannot but possess considerable interest. It is an interest, however, somewhat different from that frequently excited by similar publications. The letters of some persons have a charm independent of

their merits. Men of delicate feelings are apt to disguise them before the public: and it is very curious, and very pleasing, to trace, in their confidential writings, those finer shades of character, which silently operated on the whole system of their lives, and were, perhaps, the secret causes of many of their literary excellencies and defects. Warburton was not of this number. His character was perfectly intelligible without penetrating into the recesses of his cabinet. He lived in public; his writings are numerous and varied; he was engaged in controversies with most of the learned men of his age; and partly from passion, partly from vanity, partly from a sort of vehement frankness peculiar to himself, he exhibited, as an author, all the qualities which distinguished him as a man. They stand forth, throughout his writings, in high *relievo;* bold, coarse, and striking. We were quite sure, therefore, before we opened this volume, that we should discover from it nothing new of Warburton's character: and we augured rightly. Still it possesses strong claims to attention; and we have to apologize to our readers for having so long delayed to notice it.

The letters contained in this collection begin in the year 1749, when the acquaintance between Hurd and Warburton commenced; and are continued till the end of the year 1776. The connection between these friends opened, as literary connections we suppose ought to open, by a very fine compliment from the younger, in a note to his edition of Horace's Art of Poetry. How graciously this attention was received by Warburton, appears from the following letter.

"I received the favour of your edition of Horace's Art of Poetry: for which I beg leave to make my best acknowledgments.

"You have given very little advantage to the critics, but where you speak of me: and yet my self-love will not suffer me to wish it otherwise, when I consider how much real honour is done to every one whom such an author commends.

"I tell you, with all sincerity, I think the Notes one of the most masterly pieces of criticism that ever was written. I am sure (and I ought to be ashamed to say it) that I should have envied you for it, had I not found you so generous to the Commentator of Mr. Pope. As it is, I take a pride in it as my own; a greater, than I *can* take in any of my own. I wish it was in my power to make a suitable acknowledgement for my obligations. The best thing I have to offer you is a very unprofitable friendship. Such as it is, you have a right to it. And, if you will make me still more your debtor, you must give me yours. You will always find in mine all the frankness and warmth wherewith I now beg leave to subscribe myself.' p. 1, 2.

Warburton was not satisfied with a private acknowledgment of his obligation. He soon offered a return-compliment of the most flattering kind, in a note to the second volume of the Divine Legation. After so auspicious a beginning, nothing but time was wanting to mature their intimacy; for each, it was plain, fully appreciated the merits of the other. Acquaintance, therefore, soon became friendship. But the commerce of civility continued. Like good critics, they seem to have judged unity of action necessary through the whole of the piece; and never did the enthusiasm of love break forth in more passionate encomiums, than these veteran scholars and churchmen persevered in bestowing on each other during a period of near thirty years. The best apology, however, for this extravagance, is offered by the Letters under review, which shew an entire affection to have subsisted between the writers; and friendship, like genius, ought to be indulged in a few excesses.

In the private correspondence of an author, after searching for traits of character (of which this volume supplies none which were not before known), we naturally look for some secret history respecting his publications. Of this, also, but little is to be found. There are fre-

quent notices, in these Letters, of Warburton's works, and some discussion about an argument in his discourse on Julian; but we have found only two passages which would furnish valuable information to a literary biographer. The first of these respects a work of Warburton published at first anonymously, and, we believe, very little known.

"Your little History is very dear to me, though it calls the sins of my youth to remembrance. I was very much a boy when I wrote that thing about Prodigies, and I had never the courage to look into it since; so I have quite forgot all the nonsense that it contains. But since you mention it, I will tell you how it came to see the light. I met many years ago with an ingenious Irishman at a coffee-house near Gray's-Inn, where I lodged. He studied the law, and was very poor. I had given him money for many a dinner; and, at last, I gave him those papers, which he sold to the booksellers for more money than you would think, much more than they were worth. But I must finish the history both of the Irishman and the papers. Soon after, he got acquainted with Sir William Younge, wrote for Sir Robert, and was made Attorney-General of Jamaica: he married there an opulent widow, and died very rich a few years ago here in England; but of so scoundrel a temper, that he avoided ever coming into my sight: so that the memory of all this intercourse between us has been buried in silence till this moment. And who should this man be but one of the heroes of the Dunciad, *Concannen* by name!

"The papers had a similar fortune. A few years before Curl's death, he wrote me a letter to acquaint me he had bought the property of my excellent Discourse; and that, as it had been long out of print, he was going to re-print it; only he desired to know if I had any additions or alterations to make, he should be glad of the honour of receiving them. The writer, and the contents of his letter, very much alarmed me; so I wrote to Mr. Knapton to go to the fellow, and buy my own book of him again, which he did; and so ended this ridiculous affair, which may be a warning to young scribblers." p. 218, 219.

"The Enquiry into the Causes of Prodigies and Miracles, as related by Historians" (for that is the title of the essay above alluded to), is curious, as having been the first performance of a pen afterwards exceedingly active. It is thoroughly Warburtonian, and possesses all the characteristic marks which distinguished his greatest works. The author first runs out into two long digressions on virtue and public spirit, and then spends near sixty pages out of one hundred and forty in an elaborate eulogy on Sallust. He evinces, in every page, abundance of knowledge and great fertility of mind; but his observations are desultory, his style harsh, and the air of the work everywhere theatrical. The reader is often dazzled, but seldom instructed. The concluding paragraph is stolen from Milton, and is so perfect a specimen of learned thievery, as well as of the powers of bad taste to deform a noble original, that it deserves to be extracted, and placed in contrast with its archetype. In the Areopagitica, the passage is as follows:—"*Methinks I see her*" [England] "*as an eagle muing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms.*"—In the Enquiry, it is thus:—"*Methinks I see her*" [the university], "*like the mighty eagle, renewing her immortal youth, and purging her opening sight at the unobstructed beams of our benign meridian sun; which some pretend to say had been dazzled and abused by an inglorious pestilential meteor; while the ill-affected birds of night, would, with their envious hootings, prognosticate a length of darkness, of decay.*"

The only other letter from which any thing interesting can be learnt of Warburton's literary history, is the 95th. It is well known that the author of the Vindication of the Essay on Man, against Cronsaz, had in early life connected him-

self with some of the enemies of Pope. His acquaintance with Concannen appears from the last extract; and he supplied some of the best notes in Theobald's Shakspeare, which was published in opposition to Pope. This change of sentiments excited much malicious observation among the wits who were deserted. The following is Warburton's account of the matter.

"Those villains, if any such there be, who upbraid me with my acquaintance and correspondence with the gentlemen of the Dunciad, know I at the same time proclaimed it to the world in Tibbald's edition of Shakespear, in Mr. Pope's life-time.—Till his Letters were published, I had as indifferent an opinion of his morals as they pretended to have. Mr. Pope knew this, and had the justice to own to me that I fairly followed appearances, when I thought well of them, and ill of him. He owned, indeed, that on reading that edition, he was sorry to find a man of genius got amongst them, for he told me he was greatly struck with my notes. This conversation happened to pass in company, on one of them saying, they wondered I would give any thing to such a fellow as Tibbald: Mr. Pope said immediately, there was no wonder at all: I took him for an honest man, as he had done, and on that footing had visited him—and then followed what I relate above. This was the only time the subject ever came upon the tapis. For he was too delicate to mention any thing of it to me alone." p. 224.

The angry language of this letter would, in the case of any other man than Warburton, lead one to imagine him more guilty than he confesses; but he had so little perception of propriety, that he cannot safely be judged by ordinary rules. This extract is a just specimen of that utter want of delicacy which all his writings indicate. He declares his accusers to be "villains," and himself "a man of genius," without the least apparent consciousness either of his intemperance or his vanity.

Warburton was not perfectly blameless in this matter; for no man should adopt opinions rashly; but he was censurable rather for his hasty alliance with the enemies of Pope, than for having afterwards deserted them. Young, and eager for distinction, he naturally sought connection with wits, and the lowest were the most accessible. To these, therefore, he imprudently attached himself. But his necessity only had consented: he gradually became ashamed of his acquaintance, and perhaps persuaded himself that he was bound in conscience to quit them. His defence of Pope was unsolicited; and it does not appear that he ever stimulated his friend against the party he had forsaken; for though the last book of the Dunciad was added at his request, the satire is directed against studies rather than men. This act of inconstancy, therefore, seems very pardonable. There is no reason to suppose that Warburton was guilty of any deliberate hypocrisy. His change was certainly for the better; and we cannot think party connections, among wits, peculiarly sacred.

By far the most curious parts of these Letters, are the passages in which Warburton expresses his opinion of different writers. We shall insert as many of these as our limits will conveniently allow; for the judgment of such a man, on subjects of literature, must deserve attention, though his precipitancy makes him very dangerous as an authority.

"You say very truly, and with admirable discernment, of Voltaire, that not only the species of writing is wrong and absurd, but that he has executed it poorly, though speciously. His first volume I think the best. The anecdotes in the second are too trifling, and the politico-theological dissertations on Calvinism, Jansenism, Quietism, &c. below all criticism. But they are as well received by the great vulgar, as Lord Orrery's immortal book was by the small. Yet don't mistake me. It would be a kind of literary profanation to compare the English author to the French. Voltaire has fine parts, and is a real genius; the other is the worst writer that ever defiled fair paper." p. 108.

"In studying this period, the most important, the most wonderful in all history, I suppose you will make Lord Clarendon's incomparable performance your ground-work.

I think it will be understood to advantage by reading, as an introduction to it, Rapin's reign of James I. and the first fourteen years of Charles I.

"After this will follow *Whitlock's Memoirs.* It is only a journal or diary, very ample and full of important matters. The writer was learned in his own profession; thought largely in religion, by the advantage of his friendship with Selden: for the rest he is vain and pedantic; and, on the whole, a little genius.

"*Ludlow's Memoirs*, as to its composition, is below criticism; as to the matter, curious enough. With what spirit written, you may judge by his character, which was that of a furious, mad, but I think, apparently honest, republican, and independent.

"*May's History of the Parliament* is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit; and with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters, the Parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the *self-denying ordinance.* This loss was attempted to be supplied by

"*Sprigge's History of Fairfax's exploits*---*non passibus æquis.* He was chaplain to the General; is not altogether devoid of *May's* candour, though he has little of his spirit. *Walker* says it was written by the famous Colonel Fiennes, though under Sprigge's name. It is altogether a military history, as the following one of *Walker*, called *The History of Independency*, is a civil one: or rather of the nature of a political pamphlet against the independents. It is full of curious anecdotes; though written with much fury, by a wrathful presbyterian member, who was cast out of the saddle with the rest by the independents.

"Milton was even with him, in the fine and severe character he draws of the presbyterian administration, which you will find in the beginning of one of his books of the History of England, in the late ——— editions. In the course of the study of these writers, you will have perpetual occasion to verify or refute what they deliver, by turning over the authentic pieces in Nalson's, and especially Rushworth's, voluminous collections, which are vastly curious and valuable.

"The *Elenchus motuum* of *Bates*, and *Sir Philip Warwick's Memoirs*, may be worth reading. Nor must that strange thing of Hobbes be forgot, called *The History of the Civil Wars*: it is in dialogue, and full of paradoxes, like all his other writings. More philosophical, political—or any thing rather than historical; yet full of shrewd observations." p. 148, 149.

"Hume's new Essays; the first of which (and please you) is *The natural History of Religion*; for which I will trim the rogue's jacket, at least sit upon his skirts, as you will see when you come hither, and find his margins scribbled over. In a word, the Essay is to establish an atheistic naturalism, like Bolingbroke; and he goes upon one of Bolingbroke's capital arguments, that idolatry and polytheism were before the worship of the one God. It is full of absurdities: and here I come in with him; for they shew themselves knaves: but, as you well observe, to do their business, is to shew them fools. They say this man has several moral qualities. It may be so. But there are vices of the mind as well as body: and a wickeder heart, and more determined to do public mischief, I think, I never knew. This Essay has so much provoked me, that I have a great deal to say to him occasionally on other accounts." p. 239.

"Another piece of news gives me much more concern, that we shall not have Lord Clarendon's History, of an age. Robertson's History is, I think, extremely well written.—It was well observed, that nobody in the Augustan age could conceive that so soon after, a horse should be made consul: and yet matters were so well prepared by the time of Caligula, that nobody was surprised at the matter. So when Clarendon and Temple wrote History, they little thought the time was so near when a vagabond Scot should write nonsense ten thousand strong *." p. 278.

"As to Hume's History, you need not fear the being forestalled by a thousand such writers. But the fear is natural, as I have oft felt, and have as oft experienced to be absurd.

"As to Murden's Papers, you will not find much to your purpose; but as your curiosity will lead you to turn them over, you will be amused with a very extraordinary letter of Mary to Elizabeth, at page 558; and I dare say you will not think it one of the least causes of the fatal catastrophe which soon followed.

"Hume has out-done himself in this new History, in shewing his contempt of religion. This is one of those proof charges which Arbuthnot speaks of in his treatise of *political lying*, to try how much the publick

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"* Smollett's History of England, of which 10,000 copies were said to be sold off, the first edition. H."

will bear. If his history be well received, I shall conclude that there is even an end of all pretence to religion. But I should think it will not: because I fancy the good reception of Robertson's proceeded from the *decency* of it.—Hume carries on his system here, to prove we had *no constitution* till the struggles with James and Charles procured us one. And he has contrived an effectual way to support his system, by beginning the History of England with Henry VII. and *shutting out* all that preceded, by assuring his reader that the earlier history is worth no one's while to enquire after.—Should you not take notice of this address? I take it for granted you will read his History—say nothing of it till it be published, for I engaged my word to Millar to be silent about it till that time.

"All you say of Malbranche is strictly true: he is an admirable writer. There is something very different in the fortune of Malbranche and Locke. When Malbranche first appeared, it was with a general applause and admiration; when Locke first published his Essay, he had hardly a single approver. Now Locke is universal, and Malbranche sunk into obscurity. All this may be easily accounted for. The intrinsic merit of either was out of the question. But Malbranche supported his first appearance on a philosophy in the highest vogue; that philosophy has been overturned by the Newtonian, and Malbranche has fallen with his master. It was to no purpose to tell the world, that Malbranche could stand without him. The publick never examines so narrowly. Not but that there was another cause, sufficient to do the business, and that is his debasing his noble work with his system of *seeing all things in God*. When this happens to a great author, one half of his readers out of folly, the other out of malice, dwell only on the unsound part, and forget the other, or use all their arts to have it forgotten.

"This has been the very fate of Baxter. His noble demonstration has been neglected, because he wrote of *dreaming*.

"But the sage Locke supported himself by no system on the one hand; nor, on the other, did he dishonour himself by any whimsies; the consequence of which was, that, neither following the fashion nor striking the imagination, he at first had neither followers nor admirers: but being every where clear, and every where solid, he at length worked his way; and afterwards was subject to no reverses. He was not affected by the new fashions in philosophy, who leaned upon none of the old: nor did he afford ground for the after-attacks of envy and folly by any fanciful hypothesis; which, when grown stale, are the most nauseous of all things." p. 281—283.

"The real design of the *Candide* is to recommend *Naturalism*: the professed design is to ridicule the *Optimisme*, not of Pope, but of Leibnitz, which is founded professedly in fate, and makes a *sect* in Germany. Hence M. Ralf, a German, is called the author. But I find it is understood to be a ridicule on Pope's. But we do not know the figure the *Optimisme* makes in Germany. You will wonder perhaps, the translation was made at my recommendation." p. 289.

"Sterne has published his fifth and sixth volumes of Tristram. They are wrote pretty much like the first and second; but whether they will restore his reputation as a writer with the publick, is another question.—The fellow himself is an irrecoverable scoundrel." p. 335.

"You have had a curiosity, which I never shall have, of reading Leland's Second Thoughts. I believe what you say; they are as nonsensical as his First.

"It is as you say of Percy's Ballads. Pray is this the man who wrote about the Chinese? Antiquarianism is, indeed, to true letters, what specious funguses are to the oak; which never shoot out and flourish till all the vigour and virtue of that monarch of the grove be effete, and near exhausted." p. 359.

"The remarks he" (Johnson) "makes in every page on my commentaries are full of insolence and malignant reflections, which, had they not in them as much folly as malignity, I should have had reason to be offended with. As it is, I think myself obliged to him, in thus setting before the publick so many of my notes, with his remarks upon them; for though I have no great opinion of that trifling part of the publick, which pretends to judge of this part of literature, in which boys and girls decide, yet I think nobody can be mistaken in this comparison; though I think their thoughts have never yet extended thus far as to reflect, that to discover the corruption in an author's text, and by a happy sagacity to restore it to sense, is no easy task: but when the discovery is made, then to cavil at the conjecture, to propose an equivalent, and defend nonsense, by producing out of the thick darkness it occasions, a weak and faint glimmering of sense (which has been the business of this editor throughout) is the easiest, as well as dullest of all literary efforts." p. 367, 368.

There is a good deal more criti-

cism of the same cast in this volume, for which we have not room. What we have extracted is far too passionate and contemptuous to be just; yet these passages contain much truth, and exhibit fairly enough Warburton's general style of criticism on his contemporaries. He was not incapable of appreciating greatness—witness his well-known admiration of Clarendon and Shakspeare—but his pride disturbed his understanding; and dreading rivalry, even while he affected to despise it, he indulged the low habit of depreciating every candidate for public applause. His antipathies were not confined to the writers whose names occur in these extracts. Jortin and Middleton, two of the most accomplished scholars of the age, were assailed by Warburton with his characteristic violence. Lowth shared the same fortune; and (which seemed extraordinary) men of the finest genius and most extensive learning, were treated by him with no greater ceremony than the most wretched scribblers. Fool and scoundrel were the terms bestowed by Warburton on all who displeased him. Yet he was sometimes candid: he praised Bentley, and admired Gray.

We do not severely condemn Warburton for the contumelious manner in which he speaks of Voltaire and Hume. Infidels have no right to complain of literary persecution (however improper may be the spirit of their persecutors); they are the aggressors, and must abide the consequences of the quarrel they provoke. Yet we could not but smile, to hear the bishop gravely assure his friend, that "As to Hume's history, he need not fear being forestalled by a thousand such writers." Surely these doctors love to banter a little! "Nonne ridet haruspex cum haruspicem videt?"

The censures passed on Leland and Percy are unjust. They were men of learning, and employed their powers so much more judiciously than Warburton, that their works are to be found in every tolerable library, while the Divine Legation itself is already growing scarce. Yet we can forgive some intemperate criticism, for the sake of the short sentence which he has pronounced against Sterne. "The fellow is an irrecoverable scoundrel." Sterne was one of those deformities in the moral world, from which the mind turns with horror. With a sickly affectation of sentiment, and even some profession of religion, he united a morbid love of impurity, which never was exceeded by the most depraved and vicious character. It deserves to be known of this man, —this clergyman, whose sermons it once was, and perhaps in some circles still may be, fashionable to admire—that, among his printed works, are to be found letters addressed to an infidel friend; the mingled profaneness and indecency of which, we believe, would make many a practised profligate start and shudder.

Of all the passages above extracted, the abuse of Dr. Johnson is the most unpardonable. Johnson was equal to Warburton in learning, and far superior to him in genius. His understanding was more profound, his imagination more sublime, his feelings more acute, his taste more true. The services which he rendered to his country in literature, philosophy, and morals, will be remembered with gratitude while the English language endures. To Warburton he was more than just; he was even partial,—though not insensible to his defects; and no candid man ever read the preface to his Shakspeare, without feeling that his veneration for learning induced him to treat the Bishop of Gloucester with more than merited respect. So little did Johnson deserve the reproach of "malignity" against Warburton, that one of that writer's most distinguished friends (Dr. Parr) has said, with equal truth and spirit, "He defended him when living amidst the clamour of his enemies, and praised him when dead in the silence of his friends." We

think the extract alluded to equally discreditable to the writer and his editor.

There are some interesting anecdotes in this collection: we subjoin three of the most curious.

"The persons I hinted at in the note, who had extravagantly flattered Dr. Bentley, were Bp. Hare in his Letter of Thanks, &c. and Dr. S. Clarke in the preface to his Cæsar. They were both afraid of him. Before I leave this subject, I will just tell you what Mr. Pope told me, who had been let into the secret, concerning the Oxford performance.—That Boyle wrote only the narrative of what passed between him and the bookseller, which too was corrected for him; that Freind, the master of Westminster, and Atterbury wrote the body of the criticisms; and that Dr. King of the Commons wrote the droll argument to prove Dr. Bentley was not the author of the Dissertation on Phalaris, and the Index. And a powerful cabal gave it a surprising run." p. 10.

"Mr. Pope told me, that, to his knowledge, the Characteristics had done more harm to Revealed Religion in England than all the works of infidelity put together." p. 36.

"Nichols, Potter, and T. Wilson, of Westminster, preaching one after another, bedaubed the new King, who, as Lord Mansfield tells me, expressed his offence publicly, by saying, that he came to chapel to hear the praises of God, and not his own." p. 317.

Having ventured to insert an anecdote of his present Majesty, we may mention a *bon mot* of Warburton's on George the Second, which is happy enough, though, like much of the bishop's pleasantry, it but just escapes the guilt of profaneness.

"On this occasion, I will tell you what (though perhaps I may have told it you before) I said in the drawing-room to a knot of courtiers, in the old King's time. One chanced to say he heard the King was not well. Hush, said Colonel Robinson, it is not polite or decent to talk in this manner; the King is always well and in health; you are never to suppose that the diseases of his subjects ever approach his royal person. I perceive then, Colonel, replied I, there is some difference between your Master and mine. Mine was subject to all *human* infirmities, sin excepted: yours is subject to *none*, sin excepted." p. 318.

George the Second is said not to have been a model of conjugal virtue.

Warburton avers that the following lines were certainly written by Pope, and we insert them on his authority; for every thing from the pen of that great master is curious.

On Dr. Bolton's (the late Dean of Carlisle) having written and published a paper to the memory of Mrs. Butler, of Sussex, mother to old Lady Blount, of Twickenham.

They are supposed to be spoken by the deceased lady to the author of that paper which drew her character.

"Stript to the naked soul, escap'd from clay,
From doubts unfetter'd, and dissolv'd in day;
Unwarm'd by vanity, unreach'd by strife,
And all my hopes and fears thrown off with life;
Why am I charm'd by friendship's fond essays,
And tho' unbodied, conscious of thy praise?
Has pride a portion in the parted soul?
Does passion still the formless mind controul?
Can gratitude out-pant the silent breath,
Or a friend's sorrow pierce the glooms of death?
No—'tis a spirit's nobler taste of bliss,
That feels the worth it left, in proofs like this;
That not its own applause but thine approves,
Whose practice praises, and whose virtue loves;
Who liv'st to crown departed friends with fame;
Then dying, late, shalt all thou gav'st reclaim."
p. 363.

Nothing is more amusing in these letters than the moanings and railings, "breathed soft or loud" as the humour served, at the times in which Warburton and Hurd were so unfortunate as to live. They are *wretched times*, the *age is barbarous and impious*; (Letter lxxvi. & passim.) Unhappy men! It was indeed cruel to let such distinguished persons perish for want on their curacies!

We have already noticed the praises which our two friends bestowed on each other in their works. These certainly were sufficiently exuberant, yet we acknowledge that they had not prepared us for the gross adulation with which their letters everywhere abound. Public eulogies may benefit those we love: even in private, a little excess may

be pardoned at first, if it passes quickly into affectionate confidence; but it is equally ludicrous and offensive to see friends, of thirty years' standing, daubing each other with as many fulsome compliments, as a couple of courtiers, met for the first time to negotiate an exchange of places. We have no room for extracts, but the proofs of this charge are to be found in every page; and we earnestly recommend those who love to listen to such syren songs, to read over a few of the letters in this collection, that they may see flattery in all its ugliness, and be cured; as the Spartans were, by the exhibition of a drunken helot. Both Warburton and Hurd are, doubtless, to be blamed for this fault; yet of the two, Warburton we think was much the least guilty. He was naturally honest and ardent in every thing, and his friendships, like his enmities, were entire. Pleased with the homage of a young scholar, he conceived a hearty affection for him, engaged with great zeal in his service, and poured forth, with his usual disregard of propriety, all the extravagant things which passion dictated. His first love was nourished by constant flattery, the food most acceptable to his diseased palate; and, as it is seldom the fortune of violent men to grow wiser as they advance in life, he seems never to have suspected that there is not only bad taste, but even an appearance of insincerity, in fondness that continues for years so full of loquacity and tumult. Warburton, however, we are persuaded, was always honest. We are willing to believe as much of Hurd; and something certainly ought to be allowed for the gratitude he felt to his benefactor; but *his* temperament was naturally calm; and it was, at the least, very ill-judged in him to indulge his feelings, by addressing a strain of high panegyric to a man who was evidently eager to repay his admiration with preferment. We are the less disposed to pardon Hurd's adulation, because he has thought fit, in this collection of letters, to revive the remembrance of his disgraceful pamphlet against Jortin*; a production which even his love of Warburton cannot justify; and of which he was himself at one time so heartily ashamed, that he called in all the copies of which he could possess himself. When Dr. Parr afterwards republished it, Hurd's friends loudly accused him of treachery. Is it not surprizing, that the man who thought his honour so much concerned in the suppression of this piece, should give to the world a letter of Warburton's, which pronounces it to be above all praise? But "vanity (says Burke) is omnivorous."

We have not yet given any letters at length. The two following are chosen, because they are rather favourable specimens of the work, and not inconveniently prolix. They are both from Warburton.

"I have two kind letters, and the packet, to acknowledge.

"I am charmed with the Dialogue; the notes are original; very happy in their turn and manner, and as well executed, with a deal of fine satire. I see nothing in any of them to reform, but in one; which too is on the best subject, but we will contrive to give it another turn. I will tell you my opinion truly, that a few such dialogues (enough to make a small volume) will be one of the finest works of genius we have in the English tongue. And then you shall bid adieu to wit and criticism, to pursue the *great design*. Cowley might well be tired with courts.—At the restoration there was not a set of people more troublesome to the ministry than the *Cavalier* officers; amongst whom had crept in all the prodigate of broken fortunes, to share in the merits and rewards of that name. Cowley wrote his *Cutter of Coleman-street* to unmask these scoundrels, and imagined he should have had the thanks of the ministry for it; when, contrary to his expectation, he raised a storm even at court, that beat violently upon him. See his Preface to that Play, in the latter editions of his works in 8vo. Would not this be an incident worth mentioning, as it would afford some good reflections on his part; and as Sprat might speak

* Entitled "On the Delicacy of Friendship." See Letters lxxxviii. and xc.

the court sentiments on so remarkable an occasion. I shall be more exact in my remarks on the second reading; and shall have a world of hints by that time I see you.

"You ask whether Lord Bacon spoke from his resentments? He did. But not the less truly for that. Only had the Cecils been his patrons, perhaps he would not have seen it, certainly not have felt it, and most certainly would not have complained of it. —You will see the third letter advertised next week.

"Browne has told me the *grand secret*; and I wish it had been a secret still to me, when it was none to every body else. I am grieved that either these *unrewarding times*, or his *love of poetry*, or his *love of money*, should have made him overlook the duty of a clergyman in these times, and the dignity of a clergyman in all times, to make connexions with players. Mr. Allen is grieved. You are sufficiently grieved, as I saw by your postscript in a letter to him, where you reprove him for an *advertisement*. We told him, that we should both have dissuaded him from his project had he communicated it to us. As it was, we had only to lament the state of these times that forced a learned and ingenious clergyman into these measures, to put himself at ease. How much shall I honour one who has a stronger propensity to poetry, and has got a greater name in it, if he performs his promise to me of putting away those idle baggages, after his sacred espousals! —No one shall see the Dialogue.—The Complaint I always thought admirable. If our poetical friend does not taste it, it is because he is wisely weaning himself from these enchantments." p. 181.

"I heartily condole with you on your father's declining condition. I know a little what attends the distresses of filial piety. But the calamity is much softened when the loss is by a gradual decay of nature, in good mature age. Pray inform Mrs. Hurd of my great regard for her, and how much I feel for all your distresses on this melancholy occasion.

"You do right to call your thoughts from it all you can. And perhaps this is one of the best circumstances of *lettered life*, that we have a *refuge* from the sense of human miseries, as well as a *support* under them.

"I greatly approve of your design of a dialogue on the effect of *transferring supremacy in religious matters*. A thousand curious hints will arise to you as you proceed in contemplation of the subject. One now, for instance, occurs to me. Could any thing be more absurd than that, when the yoke of Rome was thrown off, they should govern the new church, erected in opposition to it, by the laws of the old. The pretence was, that this was only by way of *interim*, till a body of ecclesiastical laws could be formed. But whoever considers that the *canon laws* proceeded from, and had perpetual reference to, an *absolute spiritual monarch*, and were formed upon the genius, and did acknowledge the authority of the *civil laws*, the issue of *civil despotism*—I say, whoever considers this, will be inclined to think that the crown contrived this *interim* from the use the canon law was of to the extension of the prerogative. However, it is certain that the succeeding monarchs, Elizabeth, James, Charles, prevented our ever having a body of new ecclesiastical laws, from a sense of this utility in the old ones; and a consciousness, if ever they should submit a body of new laws to the legislature, the parliament would form them altogether upon the genius of a free church and state. This I take to be the true solution of this mysterious affair, that wears a face of so much absurdity and scandalous neglect.

"Bracton and Fortescue, the two most learned, and almost the only *learned* of the ancient lawyers, are both express, not only to our free and limited government, but they deduce the original of civil power from the people. You will not fail of meeting with some good things in Selden's fine Dissertations on *Fleta*. Pray let me know how your father goes on; how long you continue with him, and when you think of returning to Cambridge.

"All here are sincerely grieved for the distress of your family. They desire to be remembered in the kindest manner; particularly your lively friend. They are all now at home (save Molly Allen, who is at Potter's) finding no rest for their feet on the shores of the Atlantic Ocean, which they essayed for two or three days at a place called Limington." p. 192.

There is a passage in the last of these, which is very pleasing: "I know a little what attends the distresses of filial piety." This is delicate and true; for Warburton, like Pope, was exemplary in his attentions to his mother; "He rocked the cradle of reposing age." In a collection of "Letters to and from Doddridge," published by Orton, may be seen some addressed to that great and good man, by Warburton, in which he describes himself as passing the evenings with his aged

mother, in perusing the Family Expositor. This simple scene has more both of dignity and beauty, than is to be found in the whole volume under review.

Yet, this volume, with all its faults, is unquestionably curious and instructive; and it would be difficult, perhaps, to find any series of letters which evince so much force and fertility of mind, together with such extent of learning, as those before us. Their principal defect is, that they want the common charms of familiar correspondence. They have none of the repose, playfulness, and simplicity, which we expect and love to find in such writings.

Of Warburton's character, as a scholar and a writer, it is probable our readers have already gained a pretty just conception; for its features were strong even to harshness, so that no peculiar discrimination is necessary to understand it, nor any fineness of hand required for its delineation. A portrait was executed by Johnson, in his life of Pope, which possesses great force and truth. With such an original before us, we have no disposition to attempt a second, which could not be more just, and certainly would be less skilful. "Warburton was a man of vigorous faculties; a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work, he brought a memory full-fraught; together with a fancy, fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits too eager to be always cautious. His abilities gave him a haughty confidence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority, as made his readers commonly his enemies; and excited against the advocate, the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, *oderint dum metuant;* he used no allurements of gentle language, but wished to compel, rather than persuade. His style is copious without selection, and forcible without neatness: he took the words that presented themselves; his diction is coarse and impure; and his sentences are unmeasured."

It deserves notice (for the fact is a moral) that Warburton's defects, even as a writer, were not properly intellectual. His mind, considered as a machine, was full of power and activity, wanting indeed in nothing but delicacy; his industry too was unwearied, and his writings numerous and elaborate. How is it then that he has already fallen into neglect? If Warburton had been less ambitious of celebrity, he would probably have been more secure of it. Had he been humbler, he would have been greater. His vanity made him ever more anxious to dazzle the world by bold, original, conjectures, extensive erudition, and intricate reasonings, than to enlighten or improve it, by establishing important truths. In the choice of his subjects, therefore, and in his manner of handling them, he studied effect: he omitted to consider those topics of permanent interest which would have ensured him a settled regard; or handled them in so desultory a manner, that the reader finds himself lost in a maze of digressions, and is tired of the chace before he can seize the game. Warburton's self-confidence led him to value highly his crudest fancies: he was ridiculed and refuted, therefore, by men greatly his inferiors in wit and argument. His works were read with eagerness, while he had friends to admire, and enemies to condemn them; but the author and the man sunk into the same grave. Yet, his writings will ever be deemed curious by the learned. They

are a mine of thought and erudition; and those who the most despise them, will do well to remember the lesson their history inculcates, that presumption is a self-tormentor, and vanity the destroyer of its own glory.

This volume contains a few of Hurd's letters, selected, doubtless, with all due caution. Like the rest of his publications, they are written in a pure style, and shew an elegant and cultivated mind; but the violence with which he rails at the age and writers obnoxious to Warburton, is quite out of character, and has an air of great servility.

It is impossible to conclude this article, without adding a few very painful, but very necessary observations. This volume contains the confidential correspondence which passed, during a period of near thirty years, between two men of great parts and learning, both clergymen, latterly both bishops, and one of them fast declining to his grave; yet it would be difficult to point out a single letter in the series, which bears with it any marks of a true piety. Christianity, indeed, is frequently mentioned, but only as a matter of controversy. There are some passages against fanaticism, and many bitter taunts at infidelity; but few would guess, that the religion adverted to in these writings, is a religion of holiness and peace, of "universal benevolence and individual self-denial," of heavenly joy and consolation. Still less would it be imagined, that this religion demands of its children *progressive* spiritual improvement. The years, through which these letters extend, conducted Hurd from youth to age, and Warburton from maturity to death. Be it that they had in youth many infirmities to contend with: Did their tempers soften as life advanced? Were they observably more pious, more watchful, more earnest for the salvation of others, more entirely dedicated to God and his service? Alas! of all these things nothing is to be read in the volume before us. The moral history of its authors is a blank. At the last, as at first, each is eager for literary fame; each bitterly resents opposition; and bestows and accepts the most mischievous flattery with perfect satisfaction. How awful and melancholy is this! On his death-bed Salmasius exclaimed, "Alas! I have wasted my days in busy trifling." Could Warburton be heard from his grave, at what value, think we, would he estimate those active talents, and splendid attainments, of which he was once so proud; in what language would he now speak, of all the varied pursuits and passionate controversies which so long delighted or disturbed him?

Two Volumes of Sermons. By the Rev. SYDNEY SMITH, A. M., late Fellow of New College, Oxford; Rector of Foston in Yorkshire; Preacher at the Foundling, and at Berkeley and Fitzroy Chapels. London: Cadell and Davies. 1809. 8vo. pp. 436 and 424.

WE confess that it was with some reluctance we took up the two volumes here announced, from a recollection of the character in which their author had uniformly, till now, appeared before us. The comick dress in which it has been Mr. Sydney Smith's good fortune to invest every subject he has ever yet approached; the laughs we have enjoyed with him over the gravest truths of moral philosophy; the mirth with which we have discussed in his company the supposed oppression of Irish papists; the bursts he has excited on the subject of religious error; and, finally, the entertainment he has extracted from the leading divines as well as divinity of the day; certainly staggered us not a little when we found him a step higher in the rostrum, and calling us gravely around him as a preacher of the Foundling. Sermons, at least, we had resolved to reserve for our more serious moments: and, in truth, we are convinced, that had we found a

joke in the two first pages of either volume before us, even had it been only in the preface, such is our inveterate gravity on these subjects, we should have returned our author to the shelf, and endeavoured to lay the spirit of Momus, by a sobering draught from Barrow or Baxter.

But our readers, we trust, will allow us the credit we always claim for our veracity, when we assure them, that Mr. Smith has so far changed his part, as never once throughout the whole of these two volumes to have *intentionally* excited our risible muscles; and that our first glance at the work convinced us of the author's full determination neither to be laughed with, nor to be laughed at. He has given us *bonâ fide* sermons, on *bonâ fide* texts; in which, if there should indeed appear occasional obliquities either of doctrine or morality, some few inconsistencies or blameable overstatements on opposite sides of the question, we still hail an appearance of conviction, not to say zeal, in the principles which are successively maintained; whilst the multitudinous objects to which his attention has been directed, clearly account for many of those unfavourable circumstances to which we may have hereafter to allude more at length. We find here Charity Sermons, and Fast Sermons, and Gala Sermons, and every-day Sermons. In short, Mr. Smith has published and republished all he has deemed worthy either of a first or a second birth since his earliest entrance on the sacred ministry: and if he has somewhat boldly appealed to the public for its sentence on his consistency throughout, he may at least claim the same indulgence which has been before allowed to Demosthenes and St. Austin: to the one for stimulating the Athenians to different measures by the most point-blank contradictory arguments; and to the other for combating the opposite errors of fatalism and free will with somewhat inconsistent assertions.

But, before we enter either on such defects, or on the causes of such defects, in Mr. Sydney Smith, we shall present our readers with some *favourable* specimens of our author's style of sentiment and diction, by which they will be convinced that Mr. Smith possesses professional talents, which, if properly cultivated and directed, might raise him high in the rank of modern preachers. We confess ourselves to have been occasionally much struck with his observations on human life and the human heart, the reasonings with which he combats some of the prevailing errors and vices of the day, and even the force and the feeling with which he sometimes enlarges on the lessons of Christian virtue. We shall particularly refer to his sermon on Scepticism, in vol. i. as justifying many of our observations, and affording the best specimens to be found in either volume, of his powers both in reasoning and in the pathetic. In answering the arguments drawn by sceptics from history against the genius of Christianity, he justly remarks:

"The object is not to shew what establishments have been, and what Christianity has been in dark ages, but to shew the natural spirit and tendency of both. If it can be shewn that there is any thing in the Christian religion necessarily connected with bigotry, this objection would be pertinent and powerful; but to suppose that a Christian is a bigot now because there were very few Christians who were not so three hundred years ago, is to suppose the existence of principles and causes which every cool unprejudiced mind perceives to have long ago lost their influence upon mankind. We have nothing to do but to make this malicious anachronism more general, and we shall say that natural philosophy is conjecture, the medical act empiricism, and law a system of ingenious depredation, because there have been periods in which these sciences were all exposed to such imputations." Vol. i. p. 238.

We cannot forbear adding the following comparison between the bigotry of a Christian and that of a sceptic.

"Those who are so fond of preferring the charge of bigotry against Christians, should remember how intimately this attachment to our opinions is interwoven in our constitution, and how much more likely it is to display itself upon subjects of such extreme importance as that of religion. Whoever has made Christianity his rule of action in this world, and his hope in the next; whose original conviction has been strengthened by habit, and warmed by devotion; and can bear, in this tenor of mind, to hear that he has been believing in a fable, that his labour is lost and his hope illusive; whoever can bear to hear these assertions, and to discuss them without transgressing the rules of candour, possesses the love of truth in a degree truly inimitable, for he risks all his happiness in pursuit of it. But if, in spite of this plea of mitigation, the want of candour be so offensive in a Christian, what shall we say to that most extraordinary of all characters, a bigoted sceptic, who resists the force of proof where he has every temptation to be convinced, who ought to pant for refutation, and to bless the man who has reasoned him to silence? * Bigotry in him is the pure unadulterated vice: it is not the fear of losing an opinion on which his happiness depends, but the fear of losing an opinion, merely because it is an opinion; and this is the very essence of obstinacy and pride." Vol. i. p. 241.

Should our readers wish for a favourable instance of the pathetic, we quote from the same sermon, in which a picture is drawn of a young man of talent subsiding by degrees into a state of complete scepticism.

"Is this a spectacle which it is possible for any human being to behold with indifference? A young man standing on the threshhold of life, and just going into all the business of the world, with a heart in which every principle of right and wrong is thoroughly shaken and impaired! If not destined for great offices in public life, yet he is a brother, a son, a friend; he is to be a husband, and a father of children: some must trust him, and some must love him. Call it bigotry, and cover these notions with mockery and derision: but I say it would be better for this young man that the work of death were going on within him, that the strength and the roses of his youth were fading away, and that he were wasting down to the tombs of his ancestors, wept by his friends, and pitied by the world." Vol. i. p. 233.

A sermon in vol. ii., on the Folly of being ashamed of Christ, we must add to the one last named, as containing many right sentiments in relation to that too common frailty. On complying with any fashion or custom of the world, in opposition to the precepts of religion, he thus expresses himself:

"It is our duty at such time, not only to dissent, but to state the true reason for that dissent; to make it clear that we abstain from the action, or dissent from the custom, because it is religiously wrong; because God has forbidden it; because no man can, with any consistency, profess himself a Christian, and violate the plainest rules which Christ has taught. This is antiquated language; there is nothing in it of that polished facility, which is perpetually crumbling away the ancient barriers of good and evil: but say it modestly, say it simply, say it kindly, say it from the bottom of your heart, and you will speak and act in the genuine spirit of a Christian: you will confess Christ before men, and in a great and a perilous season, he will confess you before our Father which is in heaven." Vol. ii. p. 206.

We must mention also the two opening sermons of the second volume, on Temptation, as containing several approved methods of resisting that bane of the soul, well and strongly stated. On the triumph of habit over temptation, he well observes:

"This fact is one of the strongest incitements to resist temptation, that the difficulty and the struggle become every day less intense, till righteousness and evangelical purity appear to be almost habitual: we see in the perils of the flesh that which we have before encountered and subdued: we remember the former protection of heaven: we resume the same confidence in Christ; we put up the same prayer: we receive for our aid the same emanations of divine grace: there dwells within us a constant courage, founded upon experience of the efficacy of grace, a proneness to trust in God, a cheerful and invincible hope. 'Yea, though I walk through the valley of the

* Mr. Smith does not seem to be aware *how often* it is the *interest* of sceptics that religion should be false, nor how much of their bigotry and rage against religion arises from this cause.

shadow of death I will fear no evil, thy rod and thy staff shall comfort me.'" Vol. ii. p. 7.

Again, we quote with pleasure his remarks on faith.

"One of the great instruments for withstanding temptation and changing our whole nature into a state of grace, is a firm belief in, and perfect assent to, the promises of the Gospel, for holy scripture speaks great word concerning faith: it quenches the fiery darts of the devil, saith St. Paul; it overcomes the world, saith St. John; it is obedience, it is humility, it is a shield, a breast-plate, a mystery; by faith God is pleased; by faith we are sanctified; by faith we are saved; by it our prayers shall prevail for the sick; by it all the miracles of the church have been done; it gives great patience to suffer; it inspires mighty confidence to hope; it communicates strength to perform; it imparts infallible certainty to enjoy; but then it is not, we must observe, a notion, or opinion, situated finally in the understanding, but a principle productive of holy life; not only a believing in the propositions of Scripture, as we believe a proposition in science, for which we are neither the better nor the worse; but a belief of things so great that no man who can think and chuse, who can desire and act towards a definite object, that can possibly neglect them: this faith which justifies the faithful, confirms the just, and crowns the martyr: this faith it is which placing us above the temptations of the world, will make heaven the end of our desires, God the object of our worship, the Scriptures the rule of our actions, and the Holy Spirit our mighty counseller and assistant." Vol. ii. p. 13.

We might go on agreeably enough, both to ourselves and to our readers, quoting many more such passages scattered up and down in these singular volumes, but that we have still to perform another, and equally necessary, duty, without which, indeed, we feel that but a very erroneous conception of their merits would be formed from what we have hitherto observed; and this is no less than to express our entire disapprobation of the work, considered as a whole, as proceeding from a member of the church of England, and as intended to benefit mankind.

Now the first remark we must make on this head, will at once relieve our readers from the surprize into which this sudden declaration may have thrown them; it is on the astonishing *inequalities* of the work. Our readers are not to suppose, that in the foregoing passages they have at all read the author's genuine sentiments, as these are to be collected from the general tenor of his productions: for, in truth, when they have read the whole of his two volumes, they will find, as we have done, that, as a whole, nothing at all is to be collected from them, either as to the actual standard of our author's morality, or the real tenor of his creed. Nobody, indeed, seems better to have understood, in this sense of the term, the nature of *compensations*; or to have felt more justly the exact quantum of right and wrong necessary to be stated, before the mind under instruction should be lodged in a correct equipoise between the two. Who, for instance, could have better neutralized the effect of the glowing description of faith, quoted above, than by the following definition of it, taken from Serm. XV. vol. ii., written expressly to prove faith, devotion, and practice, to be the three parts of religion? "Faith," says he, is "a belief in the existence of God, and Jesus Christ our blessed Lord;" and this is all that occurs throughout the sermon on this first important ingredient of "true religion?" Or again: what counterpoise could be more complete, to the just alarm and anxiety excited by his spirited remarks on being ashamed of Christ, than the following clause "on men of the world?"

"Those who have not strength of character to deviate materially from the customs of the world, in this patronage of folly, and estimation of vice, *need not go all lengths*; some scanty limits, and some feeble shame, they may still preserve, and watch over the crumbling barriers of virtue, which totter to their base." Vol. ii. p. 193, 194.

What effect his alarming remarks on vanity, in Serm. VII. vol. ii. "I mean by vanity, the excessive

love of praise, and *I call it excessive whenever it becomes a motive to action,*"—with many other equally just strictures, might have produced, we cannot tell, but for the happy qualifying clause in Serm. XXII. vol. i.: "we must meliorate the wrong if we cannot attain the right, and regulate that love of praise which we cannot extirpate. The best *atonement* we can make for *loving the praise of men,* is by loving that praise only which is given to actions difficult, meritorious, and good, &c." p. 377.

Just to offer in this place, as we proceed, a solution of these and other phenomena, which we may still have to notice, we beg leave to say that we have gathered much from a single hint. Preface, the volumes before us have none: but three words in the title-page convey into our minds at a glance more light upon the subject, than a disquisition in quarto by all the metaphysicians in Edinburgh could have done. The "Preacher at the Foundling, and at Berkeley and Fitzroy chapels," forms, we are conscious, only one in a series of labourers whose daily business it is "to instruct by pleasing." At this honourable vocation, the stage, as we are told in a very fashionable modern publication, plies successfully through the week *; and Sunday alone being left without its appropriate lesson from that quarter, the crowd, still thirsty for instruction, are consigned over, each to the care of his or her favourite, which is, of course, a fashionable, pulpit. Hither, then, (and the Foundling here must be allowed to hold the very first place in our mind) come the party; and strong, indeed, must that excitement be to affect those whose "pleasing instructions" thro' the week have numbed every sense to impression from ordinary impulses, and blunted every perception but of strong, and strange, and sudden interest. The unfortunate preacher labours hard to effect this; and is happy to escape with any appellation for his pains, short of a *necessary evil.* But to gain the point of desire, and win a niche amongst the pleasing instructors of the day, is a success pursued only by the rash ambition of a Sydney Smith; and to an attempt at this we doubtless owe much of the two volumes now before us.

We have already noticed the inequality of these Sermons. This, we conceive, an absolute requisite in the undertaking we are considering. For the goddess-mistress of the crowd, we know, is "ever leaning on the arm of novelty, her fickle frail support." Therefore we must have reasonings, alternately strong and feeble, just and fallacious.—Strong contrasts, positions with their correctives, principles with their opposites, are methods as approved in this case, as the junction of sweet and acid in forming the most delicious liquids. Subjects of great interest must be touched, and then lesser ones exalted into importance. "Nugis addere pondus" is no less the secret at one time; than, at another, to pour forth, "Grande aliquid quod pulmo animæ prælargus anhelet."

And this leads us to notice a similar, and, to our humble minds, a

* Hear the Edinburgh Reviewers (No. XXVII. Art. ii.) enlarge on this subject. "Where is every feeling more roused in favour of virtue, than at a good play? Where is goodness so feelingly, so *enthusiastically*, learnt?" (This is well from these sworn foes of *religious enthusiasm*). "What so solemn, as to see the excellent passions of the human heart called forth by a great actor, animated by a great poet? To hear Siddons repeat what Shakspeare wrote! To behold the child and his mother, the noble and the poor artisan, the monarch and his subjects, all ages and all ranks, convulsed with one common passion, writhing with one common anguish, and with loud sobs and cries doing involuntary homage to the God that made their hearts! What wretched infatuation to interdict such amusements as these! What a blessing that mankind can be allured from sensual gratification, and find relaxation and pleasure in such pursuits!"

most material objection to the work, viz. the strong and overcharged assertions which abound in every part of it. Most of our readers, who are versed in the art of teaching, know well the pernicious tendency of such an ingredient in regular lessons of instruction; for it is exactly that in persuasion, which "proving too much" is in argument, and ends in the same infelicity of accomplishing nothing. For instance, when a teacher describes it as "the jet and object of our Saviour's menace" ("it is easier for a camel, &c.") to make us feel "that pungent vital commiseration, under the influence of which a man springs up from the comforts of his home; deserts his favourite occupations; toils, invents, investigates, struggles; wades through perplexity, disappointment, and disgust, to save a human being from shame, poverty, and destruction" (p. 311. vol. i.); he goes the ready way to make a man do nothing: since, though many a person might be inclined to some charitable actions, not incompatible with that "charity which begins at home," we imagine there are very few indeed, who, even at the instigation of a Mr. Smith, would choose, on a sudden, to be transformed into Howards. When a teacher, again, sends his pupil on a splendid pilgrimage "over mountains and seas to find him" whom he has injured, "to beg his prayers to God, and to restore to him wine and oil, and vineyards and olivevards, tenfold for all he has taken" (p. 7. vol. i.); besides that his pupil will never set out, he takes the sure method to make him forget that poor man next door, who would be grateful for a shake of the hand to *atone* for an insult, or the tradesman who would be satisfied with a moderate interest added to the sum unjustly detained from him.

But let us turn to another portrait of benevolence.—Compassion, in the feeling mind of Mr. Smith, assumes a still more painful and distressing aspect. He becomes perfectly Pythagorean in the delineation of it: and the sufferings of the unfortunate "genuine" benefactor of his neighbour are described as taking place through the means of a complete metempsychosis.—"The genuine soul of compassion," according to the sermon for the Swiss, "glides into the body of the suffering wretch; it writhes with his agony; it faints with his hunger; it weeps with his tears; it bleeds with his blood; till, blind with the wise and heavenly delusion, it ministers to its own fancied sorrows, and labours for another self." (p. 85. vol. ii.) This is surely somewhat overstated; particularly as Bishop Butler (one whom we had always thought an accurate observer of moral phenomena) tells us that the very contrary usually takes place. "Perception of distress in others is a natural excitement passively to pity, and actively to relieve it: but let a man set himself to attend to, inquire out, and relieve distressed persons, and he cannot but grow *less and less sensibly affected* with the various miseries of life; when yet, at the same time, benevolence, considered, not as a passive, but as a practical principle, will strengthen; and whilst he passively compassionates the distressed less, he will acquire a greater aptitude actively to assist and befriend them." (Vide Butler's Analogy, p. 1. chap. v.) Is Mr. Smith's, then, a new and more excellent species of benevolence? Or are we to conclude, on the other hand, that as his *passive* feelings are now at their height, his *active* benevolence has not as yet proceeded very far?

We presume Mr. Smith has never visited the death-bed of an aged impenitent, else we think the following *strong* statements concerning a death-bed repentance, would have been found somewhat in his way, as to the purpose for which he was called there. "What is commonly termed a death-bed repentance, can be of no avail to the attainment of immortal salvation." (p. 14. vol. i.) Again: "Such repentance can be nothing worth;

if it is effectual to salvation, all other repentance is superfluous to salvation."—"If a death-bed repentance is enough, who would fear God in the days of his youth?"—"It is a doctrine founded upon convenience, not upon truth:" "It makes repentance utterly useless:" "It is calculated to frustrate every purpose for which the Gospel was given." (vol. i. p. 16.) Now we certainly are prepared to go great lengths as to the doctrine in question:—that such a repentance is often fallacious; and, when real, the greatest miracle of divine grace. We are ready, of any one individual, to hold, that "as to saying God *will* forgive that person, we cannot:" but then we must go on with the memorable conclusion, that "as to saying God will *not* forgive him, we dare not." We dare not limit that hope; the only hope which mercy holds out to the veteran sinner, uncalled till the eleventh hour: and had Mr. Smith *really* intended so to limit it, we must only have concluded by strongly reprobating his opinion. Happily, however, we are relieved from our embarrassment by a qualifying clause in this sermon, before the declamation of it had commenced, in which we quite agree with him: "*Any* repentance is better than a lasting obstinacy in sin;" &c. &c. vol. i. p. 13.

The same vacillating dogmatism we discover in sermon VI. of the same volume, when, pourtraying the features of modern fanatics, he represents them, or rather their God, so strict, as to be "ever suspecting happiness..... raging for ever against those most trivial omissions, which even the best and ablest of his creatures can forget and forgive." And yet the same page informs us, that these very fanatics make "Christianity a set of speculative disquisitions, where, if a man agrees only with the barren and useless results, he is left at liberty to follow the devices of his own heart, and to lead what manner of life his fancy, or his passions, might dictate." Nay, he paints "the contempt and horror which they express for all the practical doctrines of Christianity," and "the zeal with which they cry down any attempt to make men better in their daily conduct, and to produce some actual useful improvement." (p. 98.) Certainly these fanatics are unlucky to "reconcile such discordant mischiefs;" to be downright Ascetics and Antinomians in a breath: like some monsters we have seen in a print-shop, one half of them a skeleton, and the other an alderman. —But, without attempting to unravel a mystery too deep for vulgar parts, we thank Mr. Sydney Smith for informing us, that we are indebted to other men than fanatics for the noble attempts daily made, in spite of obloquy and scorn, "to make men better in their daily conduct:" and we shall now only have to inquire, to what fanatic we are indebted for his "zeal," in crying down a society instituted for this express purpose: or what insidious tool of antinomianism has been hired to vilify, by every art of false argument and malicious ridicule, an institution intended to snatch obscenity from the hands of our sons and daughters, to punish cruelty to animals, and to secure a decent Sabbath to the laborious and deserving artisan?*

We shall leave Mr. Smith's readers to make further discoveries on this head, whilst we extend the foregoing remarks to the length of observing, that his whole style, from first to last, is chargeable with this same fault of exaggeration, under various modifications. There is throughout, a tone, a style, a mannerism, or, to use a still bolder word, a *cleverism*, in our author, which always raises a doubt as to the intention of the speaker, though none as to the effect on the mind of the hearer. To use his own expression, he seems "to live upon the

* See the Edinburgh Review, No. XXVI art. iv.

grand." His attempts, however, "to bring out" his ideas "in bold relief before our eyes," are not always successful: they often remind us of a painter, who should labour to give a mechanical prominence with his paint-brush to an object which, nevertheless, sticks invincibly close to the canvas. His efforts to be energetic, often degenerate into rant; and his fulness, or rather his verbosity, frequently reminds us of plethora or the dropsy.

Very far are we from patronizing what our author himself has well characterised as the "decent debility" of the day; very far, also, from condemning those ardent, or even impassioned bursts, which, when connected by a style generally simple, and uniformly nervous and dignified, constitutes our idea of perfection in that art which has persuasion for its object. It is this which calls forth an unceasing admiration in the great models of former days, the Barrows, the Hookers, the Taylors, and the Souths; or to descend, perhaps, lower, that which never tires us in the works of a Baxter or a Bull, a Sherlock or a Secker. The finest specimens of our language are doubtless to be found in its sermons; and on this account, as we conceive, the excellences above-named have been too much sought after, and modified, and variously exhibited, in the different periods of our church, to admit, in these our days, of the establishment of an entire new school, with equal claims on our admiration. Yet, in Mr. Sydney Smith, we find something *radically* different from every writer whom we have before had in our eye: and whether it be taste or prejudice we know not, but we are unfortunate to think him, in that very degree, below the standard of true excellence. Our author seems to have formed himself more on the French school; or, if we are obliged to trace some English model in his writings, we should mention some of the less excellent peculiarities of Bp. Jeremy Taylor—such peculiarities, indeed, as are rendered more prominent by a little modern publication, in which we cannot but suspect Mr. Smith of having deeply dipped, professing to be selections from the works of Taylor, Hooker, Hall, and Bacon, in a single volume by Basil Montague. We deprecate, exceedingly, this new kind of *Tayloriana*, and suspect it will mislead many as wise a head as Mr. Smith's into the worst possible taste. Let Taylor be judged of by reading his works. Do not let us have a little, sonnetteering, parlour-window selection of his *prettinesses* on Marriage and Single Life, Friendship, Education, and the Miseries of Man. And when we find, in the nineteenth century, two volumes of sermons, filled with the quaint conceits and forced imagery of the seventeenth, do not let us hear, in the author's vindication, of the style in which a Bishop might then chance to write.—But to illustrate our meaning. Bishop Taylor thus describes a hen-pecked husband. "And though the man can run from many hours of his sadness, yet he must return to it again; and when he sits among his neighbours, he remembers the objection that is in his bosom, and sighs deeply. The boys, and the pedlars, and the fruiterers, shall tell of this man when he is carried to his grave, that he lived and died a poor wretched person." (Vide Selection mentioned above, p. 45.) Now for Mr. Smith. In his Sermon for the Blind (vol. i. p. 132), he tells us, "This is the reason why the blind are miserable and dejected; because their soul [qu. body?] is mutilated and dismembered of its best sense; because they are a laughter and a ruin, and the boys of the streets [and the pedlars and the fruiterers] mock at their stumbling feet; therefore, I implore you, by the Son of David, have mercy on the blind."

The same interesting garrulity appears in p. 278 of the same volume, where, sending us properly enough to the house of mourning, he goes on:

"When thy feet sound on the threshold of the door, the widowed woman shall say, there is bread for us to-day; children shall flock about thee, and thou shalt be to them as a God; ancient people shall have joy in their last days, because of thee; thy mind shall be moved within thee; and the bread and the estate of the poor and oppressed shall be precious in thine eyes."

Again, upon riches. "A man," says he, "who is the eternal [qu. How eternal, but in its Bond-street sense?] prey of solicitude, wishes for the closing of the scene: a constant cheerless struggle with little miseries, will dim the sun, and wither the green herb, and taint the fresh wind: he will cry out, let me depart: he will count his grey hairs with joy, and one day will seem to him as many." (p. 307.) Can our readers believe that this pitiful driveling is coupled in the same sermon with the expression of much manly sentiment on the disadvantages which attend wealth?

We do not anticipate all the good effects which Mr. Smith does, from advising the rich often to visit their family vault, "the long home, the sleeping-place of a span in breadth: I would have him go from under the gilded dome down to the place where they will gather him to the bones of their fathers," &c. (p. 317). Much more inclined are we to enforce his advice, "to go among the multitude, and see if you can drag from the *oblivious* heap some child of God, some gift of heaven, whose mind can burst through the secrets of nature, and influence the destiny of man. This is the dignified, the religious use of riches, which, when they cherish boyish pride, and minister to selfish pleasure, shall *verily* doom their possessor to the flames of hell!" (vol. i. p. 315.) We presume the plainness of this last menace was to make up for the obscurity in which he had before contrived to wrap up the simple and useful notion, of assisting depressed genius, and rendering it of service to mankind.

Indeed, this new wire-wove, hot-pressed style of Mr. Smith, turns out, after all, in our estimation, to be nothing else, though in a *novel* form, but what in "the children of the Tabernacle" used perhaps, with some propriety, to be denominated "cant." And perhaps our author is not aware that recourse is had to this expedient, under circumstances very similar in both cases. For the degree of excitement necessary to the "children" of the Foundling, under the hardening influence of daily dissipation, we conceive, is at least equal to that necessary for appetites daily fed upon the stimulants of methodism. And, accordingly, we find many of these quaint distortions of style, and overstrained figures of rhetoric, in both cases; between which, indeed, we discover little to choose, either as to the taste displayed, or the effect produced by them;—the taste, low in the extreme, and offending against every model and every perception of true excellence;—the effect, that of exciting an unnatural, sickly, tragical, emotion of mind, equally remote from good sense and real piety. We do not defame our preacher, when we assimilate the effect at which he aims, to that actually produced even by some of the minor productions of the Tabernacle: for we find him closing a most affecting period on "the little faces of the children" of the Swiss, by an appeal to his congregation, couched in the very words of that pretty little *ballad* of Dr. Goldsmith, entitled Edwyn and Angelina. "Do not let these men perish..... but, taught by that Power, which has ever pity on you, learn ye to have pity on them." (p. 85. vol. ii.)

"No flocks that range the valley free,
To slaughter I condemn:
Taught by that Power which pities me,
I learn to pity them"—

is the stanza to which we allude.

We must apologise to our readers for thus multiplying quotations on a subject where "non tam copia, quam modus in dicendo, quærendus est," by our wish to set them up as a

grand negative example to all future writers of sermons; knowing well the fascinations of this style with all smatterers in composition; the ease with which a habit of it may be acquired by any person of quick natural parts; its entire uselessness, when acquired, for all practical purposes; as well as the disgust excited by it in all men, even of the most moderate taste. Indeed, we should not despair of selecting specimens, from these volumes, of every specific deviation from the most received rules of composition. *False metaphor:* as when we hear of "Cottages, implements of husbandry, &c. *expiring* in a cruel conflagration:" or when we hear of "a grateful man's spirit burning with a consuming fire, till he can make the soul of his benefactor leap for joy." He might *leap*, to be sure, in the presence of such a fire, but scarcely for *joy*. Again: the *pleonasm, or the redundant:* as when, amongst the charges against enthusiasm are reckoned, "the total destruction of human reason, the quenching of every faculty, the blotting out of all mind, fatuity, folly, idiotism;" each of which phrases we take to mean precisely the same thing. Again: that most redoubted figure called *bathos*, the *art of sinking*, or the *anti-climax*, the recurrence of which, in all its shades and varieties, we find perpetual in these volumes; as when man is described a creature, "cheerful, lively, erect; *full of enterprize;* mutable; glancing from heaven to earth; *prone to labour and to act*"— certainly to *act*, if to *labour:* and certainly *prone to both*, if *full of enterprize*. A happy union of all, and more than the fore-mentioned figures, may be found in the sermon for the Scotch Lying-in Hospital. "To some," says he, "the mention of this [i. e. of the inexpressible anxiety of the mother to provide for her expected child] may appear trifling and ridiculous. I say, it is the *bird* building her nest, and the *ewe* seeking the shelter and pasture; it is the *eternal God*, speaking as he speaks to the naked savage, and the creatures of the forest: it is that *language* which is more moving than the *tombs* of heroes, or the *ruins* of a great city; it is that *gospel*, which has gone forth to all lands; it is that piercing, *original appeal* of unprotected weakness, which mankind has heard in every age, which moistens every human face with tears, and melts every soul of flesh." (vol. ii. p. 340.) Nothing, we feel, is left for us to add to the sentiments which our readers must have already formed upon this choice passage, but to assure them, on the faith of honest men and honest critics, that we *quote correctly*. Mr. Smith's use of words and epithets, with which we close this discreditable catalogue, we think equally irregular; as when he advises us "not to *insult* men to follow us;" when, with Bishop Taylor, he clothes men "in *brave* apparel," describes "the *fine* care" of parents, and (which seems to be his peculiar, though *amiable* darling) when he tells us what is "the *beautiful* spirit and true policy" in the members of an establishment; or describes "the *beautiful* capacities of the soul;" or distinguishes those qualities of the mind which are "*beautiful*," from those which are "*bad:*" where an attempt, if it be an attempt, to translate the use of the Greek word καλος into our own language, ends only in the production of that *semi-cant*, which we reckon the leading characteristic of the volumes before us. Low, however, as we must confess our opinion of Mr. Smith's taste to have been sunk by these specimens of it, we cannot help attributing many of his extraordinary deviations, even from common sense and grammar, as much to his carelessness as to his bad taste. To account for this, it is to be observed further, that, when quitting the region of the marvellous and the *beautiful*, he thinks proper to descend into the low grounds of truth and fact, he then assumes an air of boldness, not to say smartness, in his remarks, which

borders closely on a contempt for his audience. Now, certainly, whatever inability he might have found, or fancied, in the *children* of the Foundling, to criticise off-hand a glaring discourse, delivered with all the peremptoriness of tone and gesture of which he is master—he should still, we think, in wisdom, have had more respect for the public eye and the public discernment. Was he not aware that ill-natured critics would lay hold, in their closets, of those very passages in his sermons, which proclaim either his incapacity or his inattention: whilst they would be glad of such an opportunity for passing by the many glowing, and the few correct, passages, which candour certainly might detect in his pages? We cannot see any thing, in his general address, to disarm such a propensity: we find nothing of that urbanity of style, so necessary in public addresses, which invites us rather to consider, than contest, a point with the preacher; nothing of that gentleness or modesty, which leads us to assent with cheerfulness, or dissent with many apologies for our opinion. In discussion, he is everywhere loud, and bold, and voluble; as if none had so exactly hit the truth, or so correctly stated it before. Diffuse or abrupt, he seems to think himself equally efficient: he begins and ends exactly where he thinks proper: and without any detriment, as he imagines, to his perspicuity, either proceeds, without analysis, through a hundred paths at once, to his conclusion; or, setting out with a division of his subject, casts it off (consistently enough with the charity for which he preaches) no sooner than announced, and takes his journey as before, without a single syllogism at his back to encumber him.

Though aware of the difficulty which our slender wits must experience in consequence of these irregularities of our author, to extract the subject-matter of his volumes for our further remarks; we must nevertheless return, after too long a digression on their style, to discharge our duty on the opinions and doctrines contained in them. We have already recited some of his detached sentiments on practical subjects, and some of them, as they deserve, in terms of commendation for their vigour and their justness; to which we may now add some of his remarks on self-examination; as the following: "self-examination is important, if life eternal is important; it is not one of those exercises to which any notion of degree can be applied; it is not more or less useful; but it is *indispensable*, it *must be*: without it there is no Christ, no righteousness, no life hereafter." "If sin is universal, inquisition must be so too, and the duty of self-examination never be forgotten or excused." (p. 391, vol. i.)—Not that we agree with him in calling it, as he afterwards does, an easy duty;—or in saying that "reason (observe, reason), "when she comes to the business of salvation," "in a moment pierces through a thousand intricacies; shivers into atoms the dull, heartless sophistry which is opposed to her; and, breaking into the soul, scares guilt with the amazing splendor of truth;"—or, that "whatever God has made necessary, God has made easy;"—or, that "every man who searcheth his heart diligently, will find in it the issues of life." (vol. i. p. 393). At p. 398, indeed, we find him, as usual, working his own confutation, by observing, "the Scriptures do not only say, try the heart, but, try it diligently; meaning thereby that men are subject to every species of deception in this exercise, and that nothing can render it edifying but an honest and manly resolution to get at the truth;"—with more to the same purpose, very well stated; to which we beg leave to add the declaration of the prophet: "the heart is deceitful above all things, and desperately wicked: who can know it?"

Some of his remarks on the government of the heart are in a high

strain of morality: "Remember the pure severity of the Gospel, which proscribes the adultery of the heart; which resents the malice of the thoughts." vol. i., p. 170, 171. We cannot, however, agree with him, that a mere exercise of the intellectual faculties, without defining the object to be moral or religious, will be a great auxiliary to the government of the heart. The contrary, we fear, is often eminently the case. The apothegm also, "reverence thyself," in which "much sound wisdom is locked up," we think should be *unlocked*, with more care than Mr. Smith usually bestows on that subject. Self-approbation and respect are all in all with our author: this is the prize by which he unceasingly stirs up his audience to every great and religious action; it is one which he himself seems to hold in its utmost extent of value; but it is one, we are sorry to say, of which oftentimes the only effect is an extravagant over-estimate of our own merits or importance, if not also a flippant disregard to the opinion of the world.

The two opening sermons in each volume, one pair of them on Repentance, the other on Temptation, are calculated to give a somewhat favourable impression of the author's tone and standard in practical religion: and the place he has assigned them, we cannot but consider as an oblique compliment paid to his readers; for it seems to intimate that something *serious* in the outset was absolutely necessary to decoy them on to a further perusal of his works.

On the *orthodoxy*, as it is called, of our author, it is impossible we should make many comments, as we discover no allusion in these volumes to the subjects which usually involve that question. We are happy, indeed, to find occasional mention of "our ancient and venerable church;" and in terms, for the most part, of decent respect. But except these expressions, we have not met with one to which a Socinian might not subscribe honestly, hand and heart. The only sermon in which we find even a compliment to the divinity of Jesus Christ, is that on Good Friday, where our Saviour's conduct under his last sufferings is said to "sanction our belief in the divinity of Christ;" and at the end we are informed "the thief saw he was a God;" besides which, we are told, somewhat broadly, towards the conclusion, that "there is not in the character of Christ one trait of mortality, nothing which, for one instant, bespeaks him allied to the infirmities of man;" an assertion which we find some difficulty in reconciling with the Scriptural declaration, "that he was touched with a feeling of our infirmities, and was in all points tempted like as we are." But Mr. Smith *atones* here, by an over-statement, for the entire omission, as far as we recollect, of any thing bearing upon the divine character of Christ in any other part of his sermons. He is not, indeed, quite so neutral respecting the Third Person of the Trinity, of whose existence and operation he gets rid after the regular thorough-bred Socinian method. In talking of the fruits of *the Spirit*, he observes:

"We say, in our language, to seize on the spirit of a thing; we talk of the spirit of our political constitution, of the spirit of our civil and criminal law: and we seem to mean by the expressions, those few leading principles which uniformly pervade these respective codes, and give them consistency of character: in this sense, the apostle unfolds to us the spirit of Christianity, the object and tendency of all its laws; they are instituted to increase love and affection amongst mankind: to make us happy, to diffuse peace, to inculcate mutual forbearance, gentleness, goodness, and meekness." Vol. ii. p. 54.

Can it be that we are here reading the sermon of a member of the establishment?

Upon the doctrine of the Atonement, we find our author equally deficient; through here we must do him the justice to say, that his treatment does not amount to a denial of it, nor even to a wrong exposition of its terms, but only to an apparent

ignorance that such a doctrine ever existed in the Christian church. We have *nothing like it*, in any one part or page of either volume before us. The good works of men are represented, uniformly and exclusively, and in the broadest manner, as their whole and sole plea at the divine bar. The death of Christ is described, but not a hint is given of its being vicarious or expiatory. His life and righteousness are pourtrayed, but simply and solely for an example. Nay, he even says (we cannot tell whether he means all that he says) "it is contrary to the repeated declarations of the Gospel, it is derogatory to the attributes of the Deity, to suppose" "that Jesus Christ dwelt among men, for any other purpose but to shew them that rule of mortal life, which leads them to life eternal." vol. ii. p. 250. Certainly "the Christian," says he again (p. 260) "must offer up to God"—what? the merits of his Saviour?—no; "some heart that he hath lightened, and some spirit that he hath made glad," &c. Again: "*do something* on it (viz. on the new year) which may gain you eternal life." vol. i. p. 401. Again: the pleasure of forgiveness is to be "remembered the hour before dissolution, and offered up to God as an *atonement* for sin." vol. ii. p. 148. Again: "no man can know rest or peace while there remains in his heart the remembrance of a crime for which *he* has made no *atonement*." vol. i. p. 7. And this is plainly the only sense in which the word atonement occurs, and it occurs frequently in these volumes, or in which, we are convinced, our author conceives the Deity can be rendered placable to man.

Here, then, is the sum and substance of Mr. Smith's theology; a science, however, which he very aptly tells us is a very "different thing from religion itself." "The ambiguities consequent upon translation, the inevitable difficulties of words considered as vehicles of thought," &c. "have made it necessary that the Scriptures should be profoundly and accurately studied, and have given birth to the science of theology;" but, he proceeds, God would have defeated his own purpose, "if every thing which his Gospel contains might not be apprehended without laborious and critical study;" with more, on the ease of comprehending all that is important in the Gospel. vol. ii. p. 219. Now we certainly agree with Mr. Smith, that any thing requiring "laborious and critical study" must be very unfit for the "children of the Foundling;" and we are equally convinced, that the great and fundamental truths of Christianity are so plain, "that he who runs may read them." But are, then, the above-mentioned doctrines, we must ask, so very learned and mysterious, or, on the other hand, so little indispensable to salvation, so little of the very body and substance of Christianity, as to be kept back on that account from the immortal souls he was to feed? Surely, surely, the man who, under any plea, introduces only the theology of the Spectator into his pulpit, does it at his peril. But he who does it, on the plea of the ignorance or incapacity of his flock, becomes doubly chargeable with guilt; for he is answerable for that very ignorance and that very incapacity of the persons who are under his own instruction.

But we shall not detain our readers by animadversions, easily to be anticipated, upon these flagrant omissions. We shall not now remind them, that they are made by one who presumes to post himself as a champion of the church. Neither shall we waste their time by unnecessary lamentations for that church, "our ancient and venerable church," which, to vary a little his own words, "we verily believe too great, too wise, and too aged, for these popular arts" to have the effect which they tend to produce, of actually shaking her foundations and discrediting her doctrines: doctrines "which shall stand the test of time, and gradually gather around them all

those who can be *wise* as well as good; who have an ardent zeal for God, but a zeal according to *knowledge*."

But to say a few words on this article of knowledge somewhat nearer home. Without discussing the quantum of theology necessary for the children of the Foundling, or for their preacher, Mr. Smith will doubtless acknowledge the propriety of another test in divinity, that of an acquaintance with the letter and text of the Sacred Record itself *. Now it happens curiously enough, just when we were wishing to account for the shyness of our divine on subjects of theology, that we should discover him to be most extraordinarily deficient in the knowledge of that book, on which this science exclusively rests. This fact, which will be obvious to every reader of these volumes, we can only notice in a few very singular cases. In the first place, then, be it known, that, excepting the texts, there is scarcely an instance of *accurate quotation* from the Scriptures to be found throughout these volumes: as a proof of which, we offer the following specimens, taken from all parts of the work: "*God* forgive them," and, "*Lord* forgive them, they know not what they do."—"I *call you all to witness*, I am *guiltless* of the blood of this *innocent* man."—"Be not deceived, God is not *scorned*."—"*Could I not call down* legions of angels?" One was near at hand, said the Baptist, "*the hem of whose garment he dare not touch*, nor loose the latchet of his shoes." To compensate for which improper addition to his message, the Baptist is cheated of another and most important part of it, and *an apostle* is conjured up to go forth with the message, "Repent, for the kingdom of heaven is at hand." This same apostle too, we should have supposed it was, had not St. Paul himself been expressly named, who had given birth to that most valuable and never to be forgotten admonition against "over-righteousness." In quoting which expression, indeed, from "St. Paul," Mr. Smith seemed so very confident, that we had recourse to our *Cruden*, to find out if our memories had failed us; for that every body knew the original phrase to occur in a somewhat obscure passage of Ecclesiastes we were quite confident also: and yet, strange to say, our confidence was as much misplaced as our divine's; and not a word against "over-righteousness" could we find from the lips or pen of St. Paul, from the Acts clear through to Philemon. Equally were we at a loss to find out, where "our Saviour" had characterized self-conceit under the term "high-mindedness," till St. Paul came in to our aid, calling certain men "high-minded," who were to arise to mark and to curse these latter times; "ever learning, never able to come to the knowledge of the truth;" "men who resist the truth;" "reprobate concerning the faith." Still we are at a loss to discover a whole cluster of quotations, which our author has introduced between inverted commas as from the sayings of our Lord: "Be meek," says our Saviour, "be long-suffering, abide patiently to the last, submit to the chastening hand of God:"—though some relief we find from a conjecture suggested by what immediately follows, which is, "that we are never to forget a fifth, and the greatest Gospel, viz. the life of Christ:" whence, with some hesitation, we are inclined to infer, that Mr. Smith has rummaged out from the records of antiquity, with which he is known to be so conversant, some *apocryphal* gospel, where he finds all these quotations, and from whence he has been pleased of late to dole them out to the children of the Foundling, "as they were able to bear them."—Indeed, now we are upon this subject, we must mention rather a singular perplexity, to which our weak wits exposed us in the perusal of these volumes, when,

* "Bonus textuarius, bonus theologus." But this is old-fashioned.

in turning over the leaves, we found a long and laboured panegyric on the character of *Judas*. Now certainly we never thought Mr. Smith so great an admirer of traitors, as publicly to set up one, and the prince of traitors, to the imitation of his hearers. More particularly too, as, the sermon being on the subject of "invasion," it would have been most inconvenient for our preacher's numerous congregation to have issued from the Chapel, all fit for treasons, as well as stratagems and war; and prepared to spill the blood of friend, as well as foe, for a paltry bribe. Our perplexity, after lasting some time, was at length happily relieved, by turning to the text (not always a very important part in Mr. Smith's sermons), which we found had been selected from the Apocrypha; and this Judas proved to be no less a man than the renowned Judas Maccabeus, champion of the Jews against Nicanor and the Syrians. We are no friends to texts from the Catechism *, nor to texts from the uncanonical parts of Holy Writ; and agree with our author, that they "are irregular in a member of the establishment." But, notwithstanding this, we should not have carped so much at this piece of apocryphal divinity, had it not turned out, after all, to be a piece of rank paganism, paganism from one end to the other, such as we should have expected, but for its false eloquence, from Pericles the Athenian on an expected invasion of the Spartans.—We usually measure strength, at least in the pulpit, not by the force of arms, or passions, or any thing else, but by the favour and protection of our God. Mr. Smith in this sermon observes, that the Maccabees teach us "to measure force, not indeed by the number of men, but by the passions with which they are actuated, and the rights for which they contend. It shews that all can be gained, by courage, when all seems lost," &c.—We usually meet, on such an occasion, to be told of our sins, and bid to repent. Mr. Smith tells us, "he has boundless confidence in the English character. I believe they have more of real religion, more probity, more knowledge, more genuine worth, than exists in all the world besides: they are the guardians of pure Christianity"—with a deal more about "merchants turned into heroes," &c.—We are usually told to submit patiently to the will of God; to live on under adversity, as well as in prosperity; "if we are called, being servants, to care not for it, but if we may be made free, to use it rather;" but, after all, to live as for eternity, and to consider this life, as it is, a preparation for the next. Mr. Smith, on the contrary, labours through a very large portion of his sermon (vol. ii. Serm. XIV.), and by a host of synonimes, through which it would be tedious to follow him, to prove, that "without liberty the value of life is doubtful:" and his utmost humility, when "prostrate before God and his Son," only vents itself in "a prayer, first, for victory; but if that cannot be, we have only one other prayer—we implore *for* death." Surely, if the volunteers addressed in this sermon had effectually caught the spirit which it breathed, the consequences of a successful invasion might have been affecting indeed: and we should have been told hereafter, of some favoured son of Mars in the Bloomsbury or Loyal London Association, that he had been seen melancholy moping on the banks of Father Thames, or musing lonely on the battlements of London's Tower, till, overcome with the vast idea that "loss of liberty was loss of all," and exclaiming with the Bard on Conway's cliffs,

> "To triumph and to die be mine:"
> "He spoke, and headlong, from the *castle's* height,
> Deep in the roaring tide he plung'd to endless night."

* Vide Serm. IX. vol. i.:—one, however, which, we must say, does honour both to the head and heart of the author.

And certainly we should have some City Laureate, in happier times, to celebrate in lofty strains the immortal deed:

> " What Cato did, and Mister Smith approv'd."

This fit of paganism does not seem to have been well off our divine through the following sermon, in which he undertakes openly and blankly to disprove the special providence of God;—a doctrine held by the wisest and the best of men; by the soundest and ablest—we might almost say, by *all* the divines of our establishment, in every age; asserted alike by every Christian Father, and, we might add, even by every considerate heathen; and the doctrine of Scripture, plainly and irrefragably, from one end of it to the other. The weak reasoning—we should rather say, mistake—namely, that to assert this doctrine is to hold that God rewards and punishes mankind for their sins or virtues in this life—on which alone Mr. Smith founds his single opposition to this host of combatants, we cannot now stand to expose. We allude to it particularly as bringing us back to the subject from which we have digressed; viz. his incompetency in Scriptural knowledge; and which we think extends, in the second place, to the misapprehension, as well as misquotation, of what little Scripture he *does* use: and in particular we imagine he has misunderstood the text to this very sermon *against* the providence of God. He reproves the barbarians for taking the escape of Paul from the viper to be in consequence of a special interference of God; whereas we had always apprehended their error to be, what we have just described Mr. Smith's to be, namely, their supposing that God specially interfered for the purpose of reward or punishment, not for the purpose of confirming the doctrines which the apostle was sent to promulgate. So Bochart, de An. S. S., quoted by Pole, explains the passage: " sed ipsam cohibuit Deus:" scil. viperam. And thus, we imagine, the prophecy was fulfilled; " They shall take up serpents," &c. Mark xvi. 18.

Another text, which we conceive our divine to have totally misapprehended, is the *motto* to his sermon on Vanity, meaning by that word self-conceit. At the head of his sermon stands the lamentation of Solomon; " All is vanity and vexation of spirit:" where, we imagine, the use of the word vanity is as distinct from that which Mr. Smith makes of it, as if we were to speak of the vanity of a preacher, meaning to express his self-importance; or his vanity, meaning his emptiness, and inefficiency for the purposes of instruction.—We know not whether Mr. Smith has stumbled upon a new meaning of an obscure expression, or wrote, without intending any thing, the following sentence: " If the gates of hell shall not prevail against [truth], it will never be dashed to pieces against the rock of justice." If he means here to make 'gates' synonimous with 'floodgates,' it certainly is a new, and not, upon the whole, an improbable conjecture.—We cannot afford him, however, even a doubtful compliment on his new application of the expression, " I die daily." " Thus it is," he begins his sermon on that text, " that the apostle brought daily before his mind the consideration of his death." This same apostle (Paul) was obliged to him before for words which he had never spoken: and now, like Homer, we suspect he owes to his commentator a valuable meaning, indeed, of what he *has* spoken, but one which we think he never intended. The expression, taken with its context, we imagine to allude to his daily trials and sufferings, amounting almost to daily excisions from life.

Equally indebted, too, are the apostles, in a body, to Mr. Smith, for his imputation to them of an act of piety, which was surely never meant to be conveyed by the expression, " they were continually in

the temple, praising and blessing God." "If prayer," says he, in his sermon on that text, "was their constant occupation, it should at least be our occasional exercise; if there were *no* intervals at which they left the temple, there should be *some* periods at which we approach it." Now truly we must say, not in ourselves only, but in them also, "such a practice would have been a deviation from that life of action, in which the perfection of Christianity consists." And the most cursory view of St. Peter's or St. John's travels, upon the map, will convince us that even *they* had "*some* intervals, at which they left the temple."

The necessary number and length of our quotations have left us no room for the *practical* observations that might be expected from us upon this extraordinary ignorance of Scripture on the part of our divine: more particularly as we wish to say a few words, at parting, upon one other subject mentioned in these sermons: we mean the subject of Methodism. Though, perhaps, there are few persons in the world to whom the admonition of our Lord is more applicable, as to any species of attainment in religious knowledge, than to our divine, "judge not, and ye shall not be judged;" yet it was little to be expected that the many overstrained, suppose we add also, the many just, sentiments broached by Mr. Smith on practical religion, should go without their usual counterpoise or corrective elsewhere; which accordingly they amply meet with in his admonition against "over-righteousness," under the title of a Sermon on Methodism. Now, not to allude to the *mistake*, which must have become rather a sore subject with our *tertuary*; nor to mention, more than cursorily, that, as usual, he entirely misunderstands his text, which, unfortunately for the argument, reproves the Jews for "zeal without knowledge," in setting up their own "righteousness of works," instead of that "righteousness which is by faith;" we really think it somewhat extraordinary, that, after all the able hands and heads that have been for years past endeavouring to cool down or to expose a sectarian and enthusiastic spirit in the church of Christ; after all that has been written by the Lavingtons and Warburtons of their day, and by those of our own, more numerous than we can detain ourselves to recount; on a sudden our preacher, within these very few years not heard of beyond the purlieus of New College, and but just now having made his *entrance and his exit* at the Foundling and Fitzroy chapels, should discover that nothing has yet been done against the fanatics; "that they have so long held this language, it has so long been heard in silence, that the silence of inactivity has been mistaken for the silence of guilt;" and that "it is time the young, upon whose unpractised minds they are always at work, should know that moderation is not wholly indefensible; and that it is time they should be taught to exact of religious presumption, proofs as severe as its pretensions are high." Vol. i. p. 290.

Had no progress, then, been made in exacting these proofs "until that I [*Mr. Smith*] arose, until that I arose a *father* in Israel?" Is all this force and noise of combatants the blank "silence and inactivity of guilt," till Mr. Smith's alarm-sounds are heard echoing through the vast inane? And is it only on his undertaking to be leader, captain-general, dictator, in this crisis of the church, that our safety is to be looked for, or our deliverance effected? Our imagination fires at the thought, and we figure to ourselves the church, with its venerable apparatus, Bishops and Archbishops, Deans, Chapters, and Synods, all, friendless and helpless, appearing in solemn deputation before this new champion and hero, with the petition of Sages in their mouths.—

"Turne in te suprema salus. miserere tuorum;
Fulminat Æneas armis, summasque minatur

Dejecturum arces Italûm————
————————in te ora Latini,
In te oculos referunt—mussat rex ipse Latinus."

But to be serious. Our objection to these *general* attacks upon methodism, more especially from the pulpit, may be stated as shortly these. In the first place, we know as little of what methodism is, when the preacher has finished, as before he began. We hear of a great deal of mischief that it does; how very wide-spreading, subtle, and penetrating in its nature; and how difficult it is to describe or detect it in all its various and latent forms: and this is all*. And now who knows what all this means, or whom he intends to point out?—Dissenters? Why then, in the name of common sense, did he not tell his congregation, in plain terms, not to turn dissenters?—Those who call themselves evangelical ministers, and despise the rest of their brethren? Why then did he not tell them not to make parties in the church, nor to despise their brethren any longer?—Those who mask dishonesty under a cloak of religion? Why then did he not tell them not to rob, or cheat, or lie, under any pretence whatsoever?—Those who agitate themselves or others with unnecessary scruples about their salvation? Why then did he not give us some distinct account of what these scruples are, (which a thinking man would have done), and then do his best to remove them?—Something of this distinctness might, at least, have been expected from this new and self-raised defender of the faith. But we find, in fact, so much the contrary, that as if, like Longinus, he would give us a specimen, in his own style, of the senseless, crude, and undefined jargon of the very methodism he would so have characterised, he discharges his spleen at somebody, or something, he does not know what; a party, like a man of straw, now little and then big; now in the church, and now out of it; lax or strict; all for this world, or all for the next; designing or mad, despairing or presuming, just as it suits his period. Having done this, he sends away his congregation, assuring them that the church is too wise and too aged for these popular arts; and reminding them, by the way of salvo to his own conscience, or to theirs, "that methodism and enthusiasm are terms often used by the unrighteous, to ridicule piety, under whatever aspect of manliness it may be presented, by whatever soundness of discretion it may be controuled." Now is all this the line of a man of sense or reflection? Is this proving to us that his passions have not taken place of his judgment; or, what is still worse, that he is not "kicking against the pricks" of true religion and piety at heart, whilst he is endeavouring to close his own eyes, and those of his flock, against the object of his attack?

Another objection we have against these attacks in the form and place above-mentioned, is, that we know no congregation good enough (or in danger of becoming so) to be warned against "over-righteousness;" none certainly, unless we must except the children of the Foundling and Fitzroy chapels, under the unwearied pastoral labours of Mr. Sydney Smith—and Mr. Kemble*.

But a third, and our principal objection, is, that this species of general, undefined attack, leaves every one at liberty to affix what idea he thinks proper to the thing he hears abused; and as every one calls that methodism which is just two degrees removed above his own standard of religion, it more truly leaves the

* We have, it is true, one vague designation of his object at p. 288, in an allusion, obscurely and ungrammatically worded, to those who use the term "*vital* Christianity:" but our readers will think that we misrepresent even Mr. Smith, when we make his *only specific* accusation against the methodists to be their peculiar use of an adjective.

* See the note above, p. 582.

drunkard at liberty to charge all these dreadful consequences on sobriety; or the profane sabbath-breaker, on a regular attention to church-going and prayer; than it does the sober, rational religionist (who is careful of nicknaming any fellow-christian) to arm himself against the darkest hypocrisy, or most frantic enthusiasm. The practical ill-tendency of these *vague* attacks on methodism is, indeed, past all calculation. We cannot think Mr. Smith would willingly throw obstructions in the way of his fellow-labourers: and yet let him try, (we impose not a hard task,) for a single month, the effect of a faithful discharge of the regular pastoral duties; let him preach twice on the Sunday; assiduously visit his sick; recommend and practise family prayer; and reprove swearing, and the open vices of his parish, as openly as they are committed: let him maintain, withal, the becoming gravity (only for a month) of a parochial clergyman placed at the head of a large cure: and then let him mark the averted eyes and whispering tongues of his principal parishioners; —let him hear them inquiring of each other, "have you seen such or such sermon against methodism? have you read the last Edinburgh Review?" &c. &c. Further: let him trace his own feelings at that moment; let him notice their bearing upon his further exertions, or final hopes of success against the prejudices and vices of mankind:—and he will then know all the mischief which these attacks are likely to produce, nay, must and do produce, on the labours of the humblest, the purest, the wisest of his brethren in Christ.—Doubtless they consider it a part of their calling no less to suffer than to act; and with submission they bear that name of reproach, for which a handle was first perhaps given by their less prudent brethren, and which is now, through the declarations made by ill-judging men, transferred unjustly to themselves. Yet, when these "wounds" are given "in the house of a friend," they become somewhat sharper in the infliction: and the common contempt of all religion, sober or enthusiastic, in which they are involved by an Edinburgh Review, will not be painful in proportion to that which they owe to sermons at the Foundling.

Calumny, indeed, (for we must here, in conclusion, speak plainly) has imputed a concern in these several productions to the same author. But even if no difficulty might be supposed in finding a friend to religion in the Sermons of Mr. Smith, yet none surely would be wanting, in the attempt to trace a member of the establishment in any article of the above-mentioned popular publication;--a publication which strongly reminds us of another species of methodism; one of a new, a political, or what rather should be called, a composite order; whose business it is to dogmatize upon philosophy, and upon governments, with the same freedom and flippancy which the ancient species are accused of upon theology and establishments. These men, "oratores novi, ——, adolescentuli," talk of kings and ministers much as their prototypes are said to do of clergymen and bishops: a constituted "*minister*" is as necessarily wrong in one case as in the other, because he *is* a minister: and "a fresh breed of kings" is as easily called for from Germany by the one, as a new series of bishops proposed from the Tabernacle by the other. In philosophy, the authority of these 'novi homines' is as supreme, and about as good, as that which their elder brethren claim in divinity: but, unlike their models, these of later date invade also the department of the other, and dogmatize on subjects of religion. Their respective publications circulate with nearly the same success, and are read with at least equal avidity.—Let not the Edinburgh Reviewers be alarmed at their company. We are ready to do them ample justice on the score of any predilection for their brethren. We are quite ready to

"bear them record that they have no zeal unto God;" whether "according" or not so, "to knowledge." Indeed, their dogmatism upon religion extends no further than to a hatred and persecution of their elder partners in fame; and Christianity we should scarcely know from their pages to exist, except when methodists are to be "combed and scratched" from society*, or *brothers* Barrel and Ringletub proscribed, for discharging their frothy contents amongst the sober and virtuous Hindoos †. One more occasion, indeed, is known to call forth incidentally their remarks upon religion; but this we must, "euphemismi causâ," decline openly to name: only adding, that it is on this reason we found our incredulity, when we hear that a member of the establishment is associated with them in their labours. It is a fact too curious to be wholly omitted, that the first open attack upon their brother methodists, in this celebrated journal, is immediately followed by an article, which contains as broad-faced and vulgar an attack upon the sanctity of the inspired records as we can remember to have read in any language ‡. Till we were credibly informed that for one of these two articles we were indebted to a member of the establishment, we saw nothing to make us doubt their having proceeded from the same hand; and we concluded it to be quite in order, that having told us what were *not* their sentiments on Christianity, they should now instruct us in what they *were*; whilst, at the same time, an apparent friendliness in the former article to *rational religion*, did not at all startle us, recollecting that the philosophers of the last century found no obstruction, in *their* professed respect for "our holy religion," to the success of those deadly shafts which they aimed at it through the sides of popish enthusiasm and imposture. We conceived, what we still find it difficult not to conceive, the object of at least some of the articles in this work (as far as works of this kind *have* an object beyond the enormous gains which accrue from them) to be an attempt to discredit "our holy religion" in general; though, should any member of our establishment be really connected with such an undertaking, our respect for his profession would lead us to believe that he is not aware, either of such an object, or such a tendency of his labours. Were it otherwise, we should be obliged to consider him in the shocking light of a deserter, (and we cannot picture to ourselves humanity in a more disgraced form) who has passed over to the enemy's camp, and, by consenting himself to lead an attack, which would never otherwise have been made, renders a service, for which he is paid with the gold and the contempt of his employers, and the stings and lashes of his own conscience. Under our own more favourable construction, we conceive that such a writer, if such an one there be, "is no further answerable to his own conscience than for the loss of that self-approbation and respect, which arises from a resolution adhered to of conquering the love of transient applause; of condemning reluctantly, and for the public good; of defending and protecting with pleasure; and of preserving a scrupulous and awful justice in our judgment of others." pp. 201, 2. vol. i.—The gold and contempt of his employers, we must still think, he has in pay for his exertions: and contempt of no ordinary kind, when they behold an instrument thus formed to their hand, in that very department where they must have conceived it impossible to find an associate, throwing in the weight of an established order into their scale, and satisfied, perhaps, for a great deal of flattery, and a great deal of pay, to discharge the office they assign to him.

* See Edinb. Rev. No. XXVII. p. 41.

† Ib. p. 47.

‡ Vide Edinb. Rev. No. XXII. Review of Ingram on Methodism, followed by Review of Hoyle's Exodiad.

We have neither space nor inclination to enlarge further on this sad subject. We can truly say, we find far more pain than pleasure in discharging a necessary duty, whilst we appeal against what we conceive to be erroneous, and expose what we know to be mischievous, in writings or in conduct for which our common church is in any degree responsible. For Mr. Smith we have only a few words at parting, which are, that we hope, in charity, the time is fast approaching when he will be sorry for all that he has hitherto given to the world. If our *authority* should not be sufficient to condemn his sermons in the eye of the public, at least our *quotations* have been sufficient to prove them the production of a very imperfect writer, and a still more imperfect divine. If —— But we shall not return to the subject: only we shall congratulate him on the opportunity afforded by his present retirement into a distant part of the country, for commencing an entirely new career in theology. And we must express some small satisfaction already at the thought that Cudworth, Tillotson, Stillingfleet, and Patrick, are not wholly unknown to him as theological writers; to which we might add also the respected names of a Hooker and a Jackson, a Beveridge and a Barrow; whilst, to understand his creeds and the articles of his church, Pearson and Burnet have left him nothing to seek. Faculties he has, of no mean order, which we should rejoice to see him use (as Providence intended) for the benefit and improvement of mankind: and, in his future conduct, we advise him to avoid giving occasion for calumny to charge him with the greater delinquencies to which we have alluded;—with unmanly and splenetic attacks upon adversaries whom he professes to despise;—with the use of figures and tropes, which certainly cannot have been learnt, as they cannot be decently recited, on this side the Tweed;—with the patronage of vice and immorality at home, and the most unreasonable opposition to every attempt, as yet projected, to disseminate his own religion abroad.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: A Dictionary of Antiquities, general and local, with Plates, by the Rev. T. D. Fosbrooke;—A Catalogue of the Library of the Royal Institution, methodically arranged; with an Index on a new Plan;—A Translation, by Sir George Staunton, of the Leu-Lee, or fundamental Criminal Code of China;—The Works of Dr. Townsend, in 2 vols. 8vo, with his Life, by Mr. Chiurton;—and a Second Volume of Sermons, translated from the French, and adapted to the English Pulpit, by the Rev. S. Partridge.

The Rev. W. Ward has in the press the first volume of a work entitled, The Fulfilment of the Revelation, or Prophetic History of the Declension and Restoration of the Christian Church; which will also include a View of the different States of the Church and a Body of Divinity.

Preparing for the Press: The Second Part of Mr. Pitt's Essay on the Philosophy of Christianity;—An Historical, Topographical, and Statistical Description of Chelsea and its Environs, by Mr. Faulkner;—and Remarks on the Unitarian Version of the New Testament, by the Rev. E. Nares.

The different courses of Medical Lectures in London will commence early in October.

It may not be unacceptable to our readers to have before them a succinct view of Sir F. Burdett's Plan of Reform. It is as follows: "I. That freeholders, householders, and others, subject to direct taxation for the support of the poor, the church, and the state,

be required to elect members to serve in Parliament.—II. That each county be subdivided according to its taxed male population, and each subdivision required to elect one representative.—III. That the votes be taken in each parish by the parish officers; and all the elections finished in one and the same day.—IV. That the parish officers make the returns to the sheriff's court, to be held for that purpose, at stated periods.—V. And that parliaments be brought to a constitutional duration."

The free grammar school at St. Bees, near Whitehaven, founded by Archbishop Grindal in 1597, has been put into complete order, through the munificence of the Earl of Lonsdale. The school-house has been repaired; the library made more commodious; and the master's house enlarged, and made a very comfortable residence.

The new docks at Bristol, which are two miles and a half in length, and cover 82 acres of ground, promise to be of general benefit both to the commercial and agricultural interests of the vicinity. Ships can now pass, at all hours of the day, from the dam-head to the quays, and discharge their cargoes into warehouses while afloat.

The line of canal intended to connect the town of Uttoxeter, &c. with the Grand Trunk, or Trent and Mersey Canal, is in great forwardness.

Application is intended to be made to Parliament, in the ensuing session, for acts to inclose the commons and waste lands of Boston and Fishtoft, in Lincolnshire.

The following statement has appeared in the newspapers, and we presume is correct. It is highly to the credit of the individual who was the chief agent in the transaction:

"A few weeks since, Mr. Roscoe, of Liverpool, received an anonymous letter, with information, that six negroes had been thrown into prison by their owner, a Portuguese captain, upon alleged actions of debt, but in reality because he found they were free on their arrival in England, and had hit upon this expedient to detain them till his vessel was ready to sail. Having verified the fact, Mr. R. sent a person to bail all the actions. An order was accordingly given for the discharge of the prisoners, when it was dissovered that the Portuguese captain had mustered about 100 of his countrymen to seize them by force, on their exit from prison. Application was instantly made to the magistrates, who took the captain into custody, and bound him to his good behaviour, which put the poor negroes in the full enjoyment of their liberty."

The workmen employed in repairing the parish church of Leeds have found a stone coffin, containing a complete skeleton, and the bones of two other human subjects. The coffin appears to have been cut out of a solid block, about seven feet long, by a foot and a half deep. It probably had lain in that place 700 years; and the bones were nevertheless firm and entire. There is no inscription.

At Addle, near Leeds, is a Roman camp which till lately has been very entire. The present occupier has begun to level it, and has turned up a number of mill-stones, about half-a-yard diameter, which were probably used for grinding corn. Stones hollowed out to receive these mill-stones, have also been dug up.

FOREIGN.

M. Botta, a member of the French legislative body, has completed, in Italian, the History of the American War, in 6 vols. 8vo.

The art of printing from stone continues to be practised with success in Germany. At Stutgard, a printing-office has been erected for applying this invention. The engraving of music is the chief purpose to which it has been hitherto directed.

M. Wieland has sent to the press, at Zurich, his translation of Cicero's Letters, with a Commentary and Preface, in which he endeavours to develope the merit and interest of these letters.

M. Riem will shortly publish his new system of Pasigraphy, or Universal Writing. The only signs he makes use of are Arabic figures, and two lines, one perpendicular and the other horizontal.

M. Goltlob Benjamin Robenstein, of the Royal Cabinet of Antiquities at Dresden, has published an imitation of Lippert's Collection of Pastes, the impressions of which are said to be not inferior in sharpness and elegance to the originals. It consists of three large folio volumes; the first containing one thousand and five mythological subjects, from antique gems; the second, one thousand and ninety-five historical; and the third, one thousand and forty-nine, partly of one, and partly of the other. The Pastes have yellow borders, gilt on the edges; and he furnishes the whole, package included, for fifty ducats, (about twenty-three pounds.) He has likewise copied Visconti's Collection in sulphur, consisting of one thousand two hundred and thirty-seven casts, which he sells for eighteen ducats, (eight pounds eight shillings.)

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Extracts from the Religious Works of M. François Salignac de la Mothe Fenelon, Archbishop or Cambray. Translated from the original French. By Miss Marshall. 8vo. 10s. 6d.

Five Essays on the Proof of Man's Future Existence. To which is prefixed, the second Edition of Seventeen Sermons on important Subjects. By Pendlebury Houghton. 8vo. 7s.

Gerhard's Divine Meditations. 6s.

Six Sermons on the most important Points of Christianity: as also five Sermons on occasional Subjects. By the Rev. A. Treston, A. M. 12s. 6d.

Discourses, moral and religious, preached on Board his Majesty's Ship Tremendous, in 1802, 3, and 4. By the Rev. Robert Baynes. 8vo. 12s.

Letters on godly and religious Subjects. By Onesimus. 2 vols. 12mo. 9s.

A Collection of Hymns for Public Worship. By the Rev. Dr. Williams and the Rev. Mr. Boden. 4s. bound.

MISCELLANEOUS.

A topographical, historical, and descriptive Account of London, Westminster, Southwark, and the County of Middlesex. By E. W. Brayley. No. II. 2s. 6d.

The Voyage of Nearchus and the Periplus of the Erythrean Sea. Translated from the Greek. By William Vincent, D. D. Dean of Westminster. Vol. III. 12s.

The Librarian; being an Account of scarce, valuable, and useful English Books, Manuscript Libraries, Public Records, &c. &c. by James Savage of the London Institution. Vol. II. 6s. 6d.

Essays, by George Walker, F.R.S. late Professor of Theology at the New College, and President of the Philosophical and Literary Society at Manchester. 2 vols. 8vo. 1*l.* 1s.

The Asiatic Annual Register; or, A View of the History, Politics, Commerce, and Literature of Asia, for the Year 1806. By the late Laurence Dundas Campbell, Esq. Vol. VIII. in two Parts, 1*l.* 4s.

The Village Manual, containing a Series of Dialogues between a Minister and his Parishioners. 6s.

RELIGIOUS INTELLIGENCE.

SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE.

THE royal patent incorporating this society is dated the 25th of May, O. S., corresponding with the 6th of June, N. S. 1709. On the 6th of last June, when the first century of its existence was completed, the society met at Edinburgh, when a discourse was delivered before them by the Rev. Sir H. Moncrieff Wellwood, Bart. from Col. iii. 2, in which missions for extending the knowledge of christianity were vindicated with great ability. The sermon, we understand, will be published. The beneficial effects of the society's exertions in promoting civilization, as well as the general interests of morality and religion, in different parts of the country, and particularly in the Highlands and Islands, during the hundred years in which it has been established, have been long felt and acknowledged; and we trust that they will proceed with continued and increasing usefulness, in the same honourable career in which they have hitherto distinguished themselves.

EAST INDIES.

Our readers have been informed, that two missionaries from the London Missionary Society, Messrs. Cran and Desgranges, were fixed at Vizigapatam, where they had made themselves acquainted with the Telinga language, in which they preached to the surrounding natives, and into which they had begun to translate the Scriptures. The last arrivals from India have brought the intelligence of the death of the first-mentioned of these missionaries, Mr. Cran, in consequence of a bilious fever with which he was attacked in November last. He died on the 8th of January. He had preached to the natives, in the Telinga language, but a few days before

his death. Two other missionaries, Messrs. Gordon and Lee, who sailed for India in May last, have probably joined Mr. Desgranges, at Vizigapatam, by this time. Mr. Desgranges, it is said, derives much aid in the work of translating the Scriptures into the Telinga language, from a converted Brahmin of the name of Ananderayer, who joined himself to the mission in May 1808. In January last, Mr. Desgranges writes, that "The Gospels of St. Matthew and St. Luke are complete in manuscript, and have gone through the first correction. The Gospels of St. Mark and St. John are begun. I have now four Brahmins engaged in this service. Ananderayer takes the lead in assisting me: the others are transcribers. This work has been impeded lately by the absence of Ananderayer, who has been on a missionary tour for three months, during which he preached the Gospel to great numbers, who heard him gladly. His wife was baptized three months ago. She is under the daily tuition of Mrs. Desgranges, and, I am happy to say, increases in divine knowledge; and her conversation is such as becometh the Gospel. In short, she is an ornament to her profession. There are several other natives under a course of religious instruction. The young people in the schools have advanced much in religious knowledge."

CHINESE TRANSLATION OF THE SCRIPTURES.

In the Appendix to our last volume, we have inserted a speech of Lord Minto, at the annual disputation in the College of Fort William, in which he noticed the translation of the Scriptures into the Chinese language, now going forward, in the following remarkable terms: "I must not omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke; throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world." No one, who feels an interest in the extension of the Redeemer's kingdom on earth, but must be desirous to know more of the individual by whom this mighty work has been thus far achieved. We are happy to have it in our power in some measure to gratify this reasonable curiosity, by laying before our readers the substance of an account respecting Mr. Lassar, which has been transmitted to this country, by one of the missionaries at Serampore. It is as follows:

"Mr. Lassar was born at Macao, of wealthy parents, and of course imbibed the colloquial Chinese from his infancy. Being desirous of a more perfect acquaintance with the language, and his father being disposed to indulge him, he was sent to Canton, where he possessed advantages, in mixing with the inhabitants, from which foreigners, restricted to the precincts of their own factories, are debarred. Here he was placed under the care of two masters, one for the Chinese, and the other for the Madarine language. The first master that he had was a man of learning, but a true Chinese, compelling him to commit to memory a vast number of characters, and leaving him to divine the meaning of them. But the second whom he retained was a man of different stamp: almost an enthusiast in learning himself, it was his delight to impart it to his ardent pupil, who, by having committed so great a number of characters to memory, was happily prepared to make a rapid progress. So great was his earnestness, that he did not confine himself to the usual hours, but devoted part of the night to study. Under this man's tuition he finished nearly forty volumes, committing a great part of them to memory, in the Chinese way; and after this he was able to study alone, as he could now fully avail himself of those excellent dictionaries which the Chinese possess. After having thus spent several years in study, his father permitted him to assist the Portuguese in their official intercourse with the court of Pekin. This gave him an opportunity of indulging his taste for Chinese reading still farther, of which he seems more fond than most persons of my acquaintance are of English.

"About the age of twenty-three, he turned his attention to mercantile pursuits. He came to Calcutta, with a cargo of teas, to the amount of many hundred pounds. Providence, however, designing him perhaps for a very different employment, frowned on this his first attempt. That season the quantity of tea imported into Calcutta was so great as to occasion a fall in the price, and this caused such a loss to our young merchant, that he was in some degree embarrassed in his circumstances. This, however, was the means of introducing him to Dr. Buchanan, who, appreciating his talents, freed him from his embarrassments, and engaged him in the work in which he is now employed.

"With respect to his mental qualifications, my acquaintance with him as a teacher has

enabled me to speak with a degree of precision; and here, truth compels me to say that every day's intercourse with him confirms me in the opinion of his strong natural powers, and his eminence as a Chinese scholar. I cannot deny that I was not without a degree of suspicion, relative to the extent of his knowledge: however, his unwearied attention, and his decision of character as a teacher, soon convinced me that he was above the common size as a tutor. When I have seen him sit nearly three hours each day, perhaps for thirty days successively, calling over the same words and phrases, and noticing with the utmost nicety variations in the sound which I was not capable of discerning, I have felt surprised, and have said within myself, What can induce this man to persist thus in a course of labour, from which I myself shrink back, who have been so many years engaged in the work of teaching, and also am urged to diligence and faithfulness by the voice of conscience, and the desire of serving the cause of God? If he were to save himself this labour, who would know it? Who could detect his unfaithfulness? What a contrast do this man's diligence and decision form, to the sloth and flexibility of every Asiatic teacher I have yet been under!

"Nor was I long left in doubt with regard to his Chinese erudition; the ready manner in which he read any book presented to his view, and any character shewn him from Hager, Barrow, and other writers, in which Chinese characters are given and explained; the facility with which he wrote and discriminated different characters which identity of sound led me to conclude were the same; the uniformity of this discrimination when repeated at the longest intervals, and the sensible and judicious observations he makes on the language, while going forward with the translation of the Scriptures, convince me that if he is not very thoroughly acquainted with the language, he must be a man of uncommon ability, and of no less duplicity. The latter, however, will not appear very probable, when we consider that a very short time must discover this, since he confirms every thing by reference to dictionaries, which he says I shall soon be able to examine for myself, and has pledged himself to the world for a translation of some of the most popular of them; in which undertaking he has for some time incurred an expense of nearly 150 rupees monthly, and must engage property to a much larger amount before he can receive the least reimbursement. His relatives too, in Calcutta, are wealthy, and he himself is still possessed of some property. Nor, circumstances considered, do I view his salary as presenting any great temptation to a man of his ability in a country like this, although the sum of 300 rupees a month, or 450*l.* per annum, sounds formidably in England: especially when I recollect that Sir William Jones opened the portals of the Sungskrit language by a monthly allowance of 500 rupees; and few lovers of learning, but will admire his greatness of mind, rather than blame his profusion."

It is impossible to read the above account without a persuasion that this man has been providentially fitted and designated to the stupendous work in which he is so happily engaged. May the Great Head of the Church bless his labours to his own salvation, and to that of millions of those who now "sit in darkness, and in the shadow of death!"

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

It is with no small pain that we enter on this part of our work. The hopes which we have formed of success in our continental efforts have never, indeed, been sanguine. On the contrary, our anticipations have generally been of a desponding cast, because we have generally regarded the means which we have employed as wholly inadequate to the end they were intended to accomplish. We were scarcely prepared, however, for the accumulated disappointments which the course of the present month has brought with it. Whether we look to the north or to the south, to the Scheldt or to Spain, our eyes encounter the same disheartening prospect;—victory followed with all the disastrous consequences of defeat, not even excepting disgrace; the enemy, whom we have beaten in the field, restored, by the silent effects of improvidence, to a

condition which accredits his false representations of our discomfiture; famine or disease destroying those ranks, which, with unexampled gallantry, had withstood the fiercest assaults of hostile armies. The view is affecting: may it affect us as it ought: it is calculated to teach us some lessons of piety and humility, as well as of prudence and policy, which we are too apt to overlook. We pray that they may not be lost upon us.

We ventured, though with unaffected diffidence, in our two last numbers, to question the wisdom of those plans which had guided our military operations during the present campaign. We could not help observing, that the success which has so uniformly attended Bonaparte's arms appeared to have been owing, in a great measure (we speak of secondary causes), to this; that he had proportioned his means to his end; and that, in order to leave the event as little doubtful as possible, he had generally suspended offensive operations in every quarter, except in that where he aimed at striking a decisive blow. He has thus been almost always enabled to direct an adequate force to the accomplishment of the object he has deemed the most urgent, while his attention to other objects has been either withdrawn for a time, or confined to merely defensive measures. Our policy, on the contrary, though obviously possessing military means far more limited than our adversary, has hitherto been, in spite of all the lessons of experience, to multiply our offensive operations, and consequently to divide our disposeable force into small masses, each of which soon finds itself outnumbered, even by the defensive force of the enemy, at every separate point of attack. Whether we ought to have mingled in the battles of the continent at all, is a question which may fairly admit of much discussion: but of this we think there can be no doubt; that it is infinitely better not to engage in any expedition, than to engage in it with a force which does not, according to the ordinary probabilities of human affairs, afford a fair security against failure. We think it no less clear, that, when an expedition has been undertaken to accomplish some important object; before a second expedition is attempted, it should be distinctly ascertained that the force employed upon this last is not wanted for the success, to say nothing of the safety, of the first. Every consideration of national honour and advantage, as well as of regard to the lives and comfort of the brave men who so gallantly fight our battles, seems to require this. Could any reflecting man believe, for instance, that the force which has been sent to Spain, under Lord Wellington, was adequate to the deliverance of that country? Had we not learnt by experience what Spain herself was capable of achieving, or rather could be stirred up to achieve? Could we entertain a hope that the imbecility of her counsels, and the sluggishness of her population, would be dissipated by the presence of twenty or thirty thousand British soldiers? At least, was there not a doubt, and that a serious one, whether the force we had detached thither was adequate to ensure our success? While that doubt remained, were we not bound to support the war we waged in that quarter, with all the means which we could prudently spare for foreign service, in preference to every other scheme of aggression? We are not arguing from the event, for we reasoned thus before the event was known. But how different might that event have been, if, while Lord Wellington advanced from Portugal, the army which has been employed in the Scheldt had landed in the north of Spain, and Sir John Stuart, instead of hovering on the shores of Italy, had made a diversion on the coast of Catalonia? The combination of such means would probably have brought the contest in that quarter to a speedy termination, with comparatively little sacrifice of life, and with a great accession of national honour. The deliverance of Spain, at least for a time, would probably have been achieved; and if this was an object of sufficient moment to induce us to send thither so large a force as we have actually risked in that country, it ought to have induced us to guard, as far as human providence could guard, against the risk of discomfiture. But while the fate of Spain was still doubtful, or worse than doubtful; while our gallant troops, to whom was committed the task of effecting its deliverance, were fruitlessly shedding their blood, and sustaining the worse evils of destitution and disease; while they were contending for life and liberty against superior numbers; the troops who might have succoured and relieved them, and who might have effectually turned the tide of war, were dispatched on a different service, to which their separate efforts have also proved wholly inadequate. Thus, by aiming at more objects than our strength was capable of accomplishing, we have failed in all our objects; we have reaped disaster and disgrace; we have wasted millions of the public treasure, and oceans of the nation's best blood, without a single achievement which can be regarded as compensatory.

But our limits remind us that we must suspend our reflections, in order to state the facts of the case. To begin, then, with Spain. The retreat of our army, under Lord Wellington, to Deleitosa, which we announced in our last number, has been continued to the confines of Portugal. The Spanish army has also fallen back. This retrograde movement was followed, as might be expected, by disasters in other quarters. The army of Venegas, which threatened Madrid on one side, and the force under Sir Robert Wilson, which menaced it on the other, became exposed to the enemy; and, before they could effect their retreat, were each attacked, and, after a gallant resistance defeated. They were able however, afterwards, to effect their retreat in good order.—The sick and wounded, whom Lord Wellington was forced to leave in the hands of the French at Talavera, we are happy to say, have been treated with the utmost care and tenderness. Disease is said to be still making great ravages in our army; nor is it to be wondered at, when we consider the dreadful privations to which they have been subjected, particularly in the article of food. The French generals do not appear inclined to pursue farther, at present, the advantages they have obtained. They seem inclined rather to wait for the expected reinforcements, content, in the mean time, with having secured the capital and the heart of the kingdom, and with having frustrated all the operations of the allied armies.

The Supreme Junta have at last begun the work of reform: they have announced their purpose of abolishing some of those partial and oppressive taxes which have assisted to paralyze the industry of the Spanish peasantry.

The Marquis Romana has been called to take part in the deliberations of the Supreme Junta.

The operations of the expedition under Lord Chatham have been limited to the reduction of Walcheren. The delay caused by the siege of Flushing afforded the enemy ample time to mature his preparations for the defence of Antwerp. The force collected in its vicinity was drawn together from Holland, Westphalia, and France, without causing, it appears, the slightest diversion on the banks of the Danube. The extent of this hostile force, together with the power possessed by the enemy of inundating the surrounding country, and thereby preventing the march of our army, determined the commander-in-chief—and in his opinion all the general officers appear to have concurred—to close his offensive operations, and to withdraw the troops from the different islands, Walcheren excepted, of which they had taken possession. The island of Walcheren, therefore, is all we have gained by this expedition; and even this it seems now to be made a question whether we can retain. The loss sustained by us in the field, indeed, in this operation, has not been considerable; but the dampness of the climate, aided by the incessant rains which have fallen during the last two months, has produced an extraordinary degree of sickness among the troops. Fevers of the intermittent kind, and dysenteries, are said to be the prevailing complaints; and though the first-mentioned disease is not often fatal, yet it renders those who are attacked by it, unfit for active service. The garrison left in charge of Walcheren amounts, according to report, to 16,000; but, it is added, that a large proportion of this number is on the sick list. The rest of the army has returned to England.

The allied British and Sicilian armies, under Sir John Stuart, after menacing different points of the Neapolitan dominions, disembarked, in the month of June last, in the island of Ischia, which surrendered without resistance; an event which contributed to the almost entire capture or destruction of a flotilla of forty heavy gun-boats. The number of prisoners taken on the island was 1500. Scylla was also abandoned by the enemy, and the ordnance and stores fell into our hands. It does not appear that these operations will be attended with any material advantage.

The Russians and Swedes have been again engaged in hostilities; but neither of them appear to have gained ground. It is expected that there will soon be peace between them.

Nothing has as yet transpired respecting the negotiations in the neighbourhood of Vienna. The armistice is said to have been prolonged for another fortnight, to allow time for making all the necessary arrangements. The delay in concluding a treaty is said to have arisen from the jealousy of the Russian court, which is reasonably alarmed at seeing in the French an intention to retain permanent possession of Gallicia. The Tyrolese still hold out against the French, although the Austrian forces have been wholly withdrawn.

EAST INDIES.

The latest accounts from this quarter an-

nounce the existence of a spirit of insubordination among the officers of the Madras army, in consequence of a dispute between the Governor and Council and the Commander in Chief, which terminated in the suspension of the latter from his command. Some of the officers have been suspended, and others ordered to England.

The war in Travancore, which had been excited by the chief minisrer of the Rajah, with the view of cutting off the Company's troops quartered in that kingdom, and putting an end to the Company's interference in its affairs, is said to have terminated favourably. The Travancorians have been completely defeated, and peace restored.

UNITED STATES.

The intelligence of the disavowal of Mr. Erskine's treaty by his Majesty, has occasioned, as was natural, a great clamour in America. The President has renewed, by proclamation, the operation of the Non-intercourse Act. Mr. Jackson, the British plenipotentiary, was daily expected at Washington, when the last accounts left that place, and it may be hoped that the threatened interruption of our pacific relations will be prevented.

ST. DOMINGO.

The town of Santo Domingo has surrendered to his Majesty's arms. The garrison is to be conveyed to France, and not to serve till exchanged. The town has been given up to the Spaniards.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

The discouraging aspect of our foreign affairs has tended, as is usual, to produce murmurs against the administration which has planned and conducted them. This natural consequence of failure was aggravated in the present instance by an apprehension, pretty generally entertained, that there were dissensions in the cabinet, which tended to affect the consistency and promptitude of public measures. All doubt was removed upon this point, when, on the morning of the 22d instant, there appeared in the newspapers the following paragraph:—"The animosity which some members of the present administration have been long known to entertain for each other, has at length been manifested by acts of personal hostility. Yesterday morning a duel took place between Lord CASTLEREAGH and Mr. CANNING, in consequence of a challenge sent by the former. The principals, accompanied by their seconds—the former by Lord Yarmouth and the latter by Mr. C. Ellis—met on Putney Heath soon after six o'clock. The ground was measured at ten paces, and they both fired by signal, but without effect. A short pause ensued; but neither party offering any thing in the way of explanation, they fired at each other a second time, when Mr. Canning received his antagonist's bullet in the right thigh. Neither the bone nor the arteries were injured, and the wound is not considered dangerous. Mr. Canning was conveyed to his house at Brompton, and Lord Castlereagh went from the ground to his house in St. James's Square."—The cause of this quarrel is stated to be as follows: "Some months ago, when Lord Castlereagh's application of East-Indian patronage to the promotion of electioneering purposes came to be publicly known, Mr. Canning conceived that it would be for the advantage of his Majesty's service that Lord Castlereagh should retire from the cabinet. This opinion he is said to have communicated to the Duke of Portland; and his Grace concurring with him, his Majesty's pleasure was taken at a private audience. His Majesty consented; but circumstances afterwards arose to alter this arrangement. This affair, which had been concealed from Lord Castlereagh at the time, came recently to his knowledge; and conceiving that a frank and open disclosure was what he had a right to expect, he demanded *satisfaction* of Mr. Canning, and Mr. Canning consented to give it."—They had both, it appears, previously tendered their resignation; but that resignation had not yet been accepted.

The bare relation of this disgraceful transaction renders all comment unnecessary. Enough has already been said on the puerile folly and the aggravated guilt of duelling; and, certainly, the instance which we have now painfully recorded is not calculated to redeem the practice from the sentence that has been pronounced upon it. Two of the first ministers of state, the chosen depositaries of the royal power, specially charged to enforce good order and obedience to the laws of the realm; acting in the contempt and open violation of those laws, setting at nought all the high obligations of their official situations (we say nothing of religious considerations), and meeting to settle a private squabble by deliberately shedding

each other's blood, is a spectacle of a most humiliating kind. One is almost ashamed to belong to a country which is disgraced and polluted by the impunity of such an exhibition. We trust that at least his Majesty has in reserve some special mark of his displeasure, for men who thus set at open defiance, as well his authority, as the higher authority of God; who are so lost to all sense of the duty they owe to him, as to expose his government to contempt, and his affairs to embarrassment, for the sake of observing some absurd punctilio, or satisfying some feeling of private resentment. Surely the resignation should have been *accepted* as well as tendered, and the confidential officers of the crown have sunk into the station of private citizens, before they ventured on this outrage. What may be the consequence of this open and decisive breach between two of the principal secretaries of state, we cannot say. Considerable changes are expected to take place in the cabinet; but whether a part of the present ministry will be retained, or an entirely new administration be formed, we have no means as yet of ascertaining. Lord Grenville and Lord Grey are said to have been summoned to town, in order to assist his Majesty with their counsel: and much may depend on the part they may take. Those who may finally be fixed in office, will certainly be placed in no enviable situation. Whoever they are, God grant they may be such as he will employ as instruments for leading us to fulfil our public duties, and protecting us from the very awful dangers which impend over us.

Our readers will not expect that we should enter upon the theatrical disputes, which have lately agitated the pleasure-taking part of the metropolis; or the discussions respecting dinner or no dinner on the approaching anniversary of the king's accession, which have called forth all the powers of the aldermen and common-councilmen of the city. It is a melancholy consideration, however, that, at a moment like the present, such should be the unthinking levity, or stupid unconcern, of a large part of the community, that concerns like these should possess an interest which seems almost to swallow up every other.

" Earth shakes beneath them, and heav'n roars above,
But nothing scares them from the course they love:
To the lascivious pipe and wanton song,
That charm down fear, they frolic it along,
With mad rapidity and unconcern ——."

When we contemplate the strange proceedings which have recently occurred at Covent Garden, and read the late debates at Guildhall, marked as they have been, in some instances, by a coarseness, and even profaneness, which would have disgraced the lowest assembly; and when from these we raise our eyes to the higher departments of the state, we are constrained to apply to existing circumstances that striking passage in Jeremiah, which was appointed to be read to us on a late Fast-day:—" Thou, O Lord, hast stricken them; but they have not grieved: thou hast consumed them; but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return. Therefore I said, Surely these are poor, they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them, for they have known the way of the Lord, and the judgment of their God: but THESE *have altogether broken the yoke and burst the bonds.*"

We might point out how much all this evil is enhanced by the rise which has already taken place, and the still greater rise which is expected, in the price of bread; but our limits oblige us to close our reflections for the present.

NAVAL INTELLIGENCE.

The mercantile world has complained loudly, and with some shew of justice, of the numerous captures which have been made between Portsmouth and the Downs, by the enemy's privateers from Calais and Boulogne, during the present month. It does seem extraordinary, that, with our immense naval force, it should be possible for French privateers, not only to leave their own harbours, but to brave us in the very mouths of ours; and to capture our merchantmen, day after day, not only within sight of our shores, but almost under the guns of our batteries.

Two French frigates, La Furieuse, and La Felicité, have been captured; the latter by one of our sloops of war.

Several gun-boats and other vessels belonging to the enemy have been taken in the Mediterranean, by the cruizers under the orders of Lord Collingwood.

ECCLESIASTICAL PREFERMENTS.

Rev. Thomas Chilton Lambton Young, M. A. Cranhoe R. co. Leicester, *vice* Ingham, dec.

Rev. G. J. Davies, M. A. Upper Gravenhurst perpetual curacy, co. Bedford.

Rev. William Hawes Longford, M. A. Stretton cum Ditchford R. co. Warwick, *vice* Jervoise, dec.

Rev. Frederick Apthorp, M. A. rector of Gumley, co. Leicester, and prebendary of Lincoln, Farndon with Balderton V. Notts.

Rev. John Hildyard, vicar of Grimboldby and Bonby, Horkstow V. co. Lincoln, *vice* Robinson, dec.

Rev. James Budge, curate of St. Anne, Limehouse, Middlesex, elected afternoon-lecturer thereof, *vice* Williams, dec.

Rev. John Thompson, M. A. Holm-Cultram perpetual curacy, co. Cumberland, *vice* Pattinson, resigned.

Rev. T. Baker, rector of Stainton, Stockton V. co. Durham, *vice* Rev. G. S. Faber, preferred to Redmarshall R.

Rev. Robert Bacon, LL. B. Fring perpetual curacy, Norfolk.

Rev. John Gilbert, M. A. Ilketshall St. Andrew V. Suffolk, and to the mastership of the school there.

Rev. Thomas Allsop, B. D. Fressingfield V. with Withersdale R. annexed, Suffolk, *vice* Heyman, dec.

Rev. John Clowes, M. A. elected fellow of the collegiate church of Manchester, *vice* Griffith, dec.

Rev. Edward Foster, Barton St. David prebend, in Wells Cathedral.

Rev. Robert Greenwood, Colleton-Rawleigh V. Devon.

Rev. Samuel Byam, D. D. Caterick V. co. York, *vice* Chamberlaine, resigned.

Rev. Frederick Tomkins, M. A. Harmondesworth cum West Drayton united VV. co. Middlesex.

Rev. Dr. Jenkins, to be a prebendary of Winchester, *vice* Vere, dec.

Rev. Weldon Champneys, M. A. sub-dean of St. Paul's, and vicar of St. Pancras, Middlesex, has received the degree of D. D. from Aberdeen University.

Rev. William-Frederick Bayley, Townstall V. with the chapelry of St. Saviour, Dartmouth, Devon.

Rev. William Karslake, Littleham and Exmouth V. Devon, *vice* Rymer, dec.

Rev. William Noddins, Stockton perpetual curacy, near York.

Rev. Thomas Grimwood Taylor, M. A. Dedham V. Essex, *vice* Grimwood, dec.

Rev. Mr. Walford, St. Runwald R. near Colchester, Essex, *vice* Round.

Rev. Dr. Cole, rector of Exeter college, Oxford, Yeaverland R. in Isle of Wight.

Rev. John Cartwright, Great Welnetham R. Suffolk, *vice* Phillips, dec.

Rev. John Rowe, Stratton V. Devon.

Rev. John Smith, Rougham V. Norfolk.

Rev. W. Tiffin, Annesley V. Notts.

Rev. Philip Bedworth, High Laver R. Essex.

Rev. William Morgan, Hipsley R. Middlesex.

Right Rev. Henry-William Majendie, Bishop of Chester, recommended, by *Congé d'Elire*, to be elected Bishop of Bangor, *vice* Bishop Randolph, translated to the See of London.

Rev. Dr. William Ritchie, one of the ministers of the High Church, appointed professor of Divinity in the University of Edinburgh, *vice* Hunter, dec.

Rev. R. Morris, M. A. rector of Britford, to be official to the Dean of Salisbury.

Rev. Thomas Bartlam, M. A. vice-provost and fellow of Worcester college, Oxford, and vicar of Wiston, Suffolk, to the dignity of precentor of Exeter cathedral, void by the promotion of the Rev. George Gordon, B. D. to the deanry of Exeter, and also to that of prebendary and canon-residentiary of the same cathedral, void by the promotion of the Rev. Charles Talbot, B. D. to the deanry of Salisbury.

Rev. Rt. Holdsworth, Brixham V. Devon.

Rev. Thomas Image, rector of Whepstead, Suffolk, Stanningfield R. in the same county, *vice* Barnwell, dec.

Rev. John Buckland, B. D. St. George the Martyr R. Southwark; and Rev. Francis Howes, M. A. Wickham near Twayte V. Suffolk; both *vice* Brand, dec.

Rev. Michael Mackereth, Ellerburn V. co. York, *vice* Gilby, resigned.

Rev. Francis Montgomery, Harlestone R. co. Northampton.

Rev. Benjamin Pope, M. A. Caversham, V. co. Oxford.

Rev. Thomas Penrose, LL. B. Hampsted-Marshall R. Berks.

Rev. Brian Beauchamp, Cove chapel, Tiverton, Devon.

Rev. Edward Smyth, Camberwell R. Surrey, *vice* Sandby.

Rev. Charles Wrag Haddesley, B. A. vicar of Holton-le-Clay, co. Lincoln, Linton R. co. York.

Rev. George Sandby, M. A. Earsham R. Norfolk, *vice* Franklin, dec.

Rev. Peter Williams, D. D. to a prebend in Bangor cathedral, *vice* Jones, dec.; and Rev. John Jones, to the archdeaconry of Merioneth, *vice* Williams, resigned.

Rev. R. Warner, curate of St. James's, at Bath, Great Chatfield R. Wilts, *vice* Glynn, dec.

Rev. George Barnes, St. Mary Major R. Exeter, *vice* Kitson, dec.

Rev. George Tucker, LL. D. Uplime R. Devon, *vice* Vere, dec.

Rev. William Prosser, officiating minister of English-Bicknor, co. Gloucester, Longunnider R. Brecon, *vice* Lucas, dec.

Rev. Kyrle Emle Money, B. A. Much-marcle R. and Yatton chapelry, co. Hereford, and Rev. John Duncomb, M. A. F. S. A. and Vicar of Tortington, Sussex, Abbey-dore R. in the same county; all *vice* Roberts, dec.

Rev. William Chapman, St. John V. at Margate, in Kent, *vice* Harrison, dec.

Rev. Thomas Hughes, B. A. Kilken V. co. Flint, *vice* Williams, resigned.

Rev. John Bradshaw, B. D. Brandesburton R. co. York, *vice* Shepherd, dec.

Rev. H. Y. Smythies, B. D. Stanground with Farcet V. co. Huntingdon, *vice* Devie, dec.

Rev. W. H. Holland, M. A. elected a vicar choral of Chichester cathedral, and presented to Burpham V. Sussex, both *vice* Newman, dec.

Rev. T. Waddington, D. D. Prebendary of Ely, Hodgeset R. Suffolk, *vice* Staggall, dec.

Rev. Robert Clifton, B. A. Brockthorp V. co. Gloucester, *vice* Evans, resigned.

Rev. Henry Fellowes, M. A. Gwynnear V. Cornwall, *vice* Hitchins, dec.

Rev. Peter Hawker, rector of Otterden, Kent, Woodchester R. co. Gloucester, *vice* his father, dec.

Rev. Samuel Davies, M. A. Llanedi R. in Caermarthenshire, *vice* Lloyd, dec.

Rev. Mr. Foster, Marton cum Graffham V. co. York.

Rev. James Carpenter, M. A. Burmash R. in Kent.

Rev. John Lukin, M. A. Combe St. Nicholas V. co. Somerset, *vice* Purcell, dec.

Rev. Francis Simpson, B. D. rector of Tarrant-Gunville, in Dorsetshire, to be a prebendary of Bristol, *vice* Bulkeley, dec.

Rev. Thomas Horncastle Marshall, M. A. Pontefract V. co. York, *vice* Heron, dec.

Rev. Edward Outram, D. D. public orator of Cambridge, to the archdeaconry of Derby, and prebend of Ufton, in Lichfield cathedral, *vice* Falconer, dec.

Rev. G. D. Kent, M. A. vicar of St. Martin's, Lincoln, Scothorne V. co. Lincoln, *vice* Durance, dec.

Rev. Henry Bathurst, LL. B. North Creak R. Norfolk, *vice* Poyntz, dec.; and Rev. Charles Millard, M. A. to be chancellor of the diocese of Norwich, *vice* Bathurst, resigned.

Rev. John Foster, Drypool V. near Hull, Yorkshire, *vice* Collings, dec.

Rev. Thomas Wickham, Yatton V. co. Somerset, and West Knoyle curacy, Wilts, *vice* Hawes, dec.

Rev. Matthew Raine, DD. master of the Charter-house-school, elected preacher to the Society of Gray's-inn, *vice* the Bishop of Rochester, resigned.

Rev. John Forbes, D. D. vicar of Kirtlington, co. Oxford, South Warnborough R. Hants, *vice* Duncan, dec.

Rev. Charles Kipling, curate of Newport-Pagnel, Stony-Stratford R. in Buckinghamshire, *vice* Strutt, resigned.

Rev. Samuel Pitt Stockford, M. A. Coln St. Denis R. co. Gloucester.

Rev. Robert Gutch, M. A. Segrave R. co. Leicester, *vice* Ingram, dec.

Rev. John Natt, B. D. St. Giles's V. in Oxford, *vice* Free, resigned.

Rev. William Hanbury, M. A. St. Ebbe's R. in Oxford, *vice* Richards, dec.; and Great Harborough R. co. Warwick.

Rev. Robert Walpole, M. A. to the two medieties of Itteringham with Mannington annexed, Norfolk.

Rev. N. A. Baldwyn, Leyland V. Lancashire, with the chapelries of Newchurch and Crosby, in the same county.

Rev. Thomas Coker Adams, Ansty V. and Shilton perpetual curacy, in the diocese of Lichfield and Coventry, *vice* Nason, dec.; and Saxulby R. co. Leicester, *vice* Beresford, resigned.

Rev. Adam Baynes, Adstock R. in Buckinghamshire.

DISPENSATIONS.

Rev. William Macdonald, M. A. to hold Broad Hinton and Cricklade St. Samson VV. Wilts.

Rev. W. Woodall, M. A. to hold Waltham-on-the-Wolds R. co. Leicester, *vice* Dr. Sparkes, Dean of Bristol, resigned, with Branston R. in the same county.

Rev. John Ward, M. A. to hold Langley R. with Mickleover V. both co. Derby.